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WELCOMED TO CALIFORNIA

Bishop Lilje is greeted at San Francisco

Vol. 41, No. 31

MAY 6, 1959

Pushed Aside?

WHILE I WAS SELECTING furnishings for the living room of our new home, the matt of pictures came up. "I have a large picture of Christ that I would like to include som where," I told the salesman.

Disapproval clouded his face. "Wouldn't that fit better into some other room of t house?" he asked.

"It might," I agreed. "But I want something of religious significance in the living room

"Religion is a personal thing and that makes the bedroom a better place for such picture," he argued. "Your living quarters are shared by outsiders. That's no place to bri in religion."

AFTER THE salesman left, little Barbara came to me. "I heard what that man said," s told me. "He wants Jesus put in the bedroom where no one can see him. But I don I wonder what Jesus would say if he saw us doing that—hiding him in the bedroom so one could see him."

"He would be sad and disappointed," I replied. "But don't worry—we are not goi to hide him away. We are going to keep his picture in the living room always."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

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A child can help you discover things you've never seen before

Dealing with former prison inmates and women just released from a hospital alcoholic ward is suspenseful business, Sister Elsa says. She's a deaconess serving in Helsinki, and American free-lance writer Vieno Johnson tells about her and others in this week's first-hand report from Finland where welfare work is a parish's legal responsibility.

Next week, you'll get acquainted with Axel Christensen in Jerusalem. Prof. Robert J. Marshall, now studying in the embattled city, has sent a lively report about Lutheran work among needy Arabs in the explosive Middle East.

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COVER PICTURE. The Rev. Ross F. Hidy looks on as his six-year-old daughter Carol Sue presents copy of new "Service Book and Hymnal" to Bishop Hanns Lilje of Hannover as he arrives at San Francisco airport on three-week speaking tour of U.S. Story on page 45.

THE CHURCH IN THE NEWS

Patriarch sets council limits

Pope John XXIII had earlier this year announced the calling of an ecumenical council, the first since 1870. Statements clarifying the Roman Catholic leader's call had explained that a major purpose of the meeting would be to take steps toward the unity of Christendom—particularly between the Roman Catholic and Eastern Orthodox churches. The Orthodox groups, which separated from the Rome-ruled church in 1054, have in recent years been affiliated with the World Council of Churches.

Last month Patriarch Athenagoras of Constantinople, spiritual leader of the 150 million Orthodox throughout the world, said that his church would attend such a council only if the rest of the Christian world were also represented. He said the "minimum representation of the other churches would be their collective representation through the World Council of Churches." The World Council includes 171 Protestant and Orthodox communions.

"No synod can be called ecumenical unless it is truly such, that is, pan-Christian. If the Orthodox Church is invited, it will be represented only if the entir Christian world is invited to send rep resentatives," the Patriarch said.

The Patriarch's statement was read t the U.S. Conference of the World Counci by Archbishop Iakovos, new primate o the Greek Orthodox Archdiocese o North and South America.

East-West ties defended

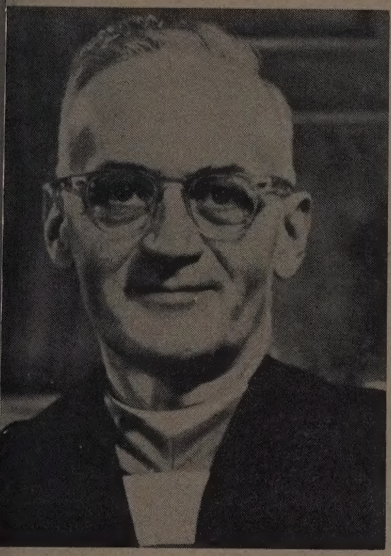
"Loud voices" from the American pub lic and some fundamentalist church groups were demanding that American Christians break off contact with Chris tians behind the Iron Curtain, Dr. Ros well P. Barnes told a discussion group a the World Council conference. These voices held that anyone who associated with people from Communist countries could not be trusted as a citizen and de nied that intercourse with the free world could change the views of those who had been subjected to Red propaganda, he said.

To abandon such contacts would be "stupid, unjust and cruel," Dr. Barnes declared. He asserted that increased communication between American Christians and their fellow-religionists in Red-run lands could "build a bridge of understanding" which would ease tensions "without a surrender of Christian principles."

Dr. Barnes, who is U.S. Secretary for the World Council, termed "alarming" the "lack of faith in the moral dynamism of our way of life" on the part of those who sought to cut off contact with Iron Curtain Christians. "Even more alarming is the assumption, even among some in the churches, that Christianity does not command a sufficiently dynamic faith to risk putting it up against communism in direct encounter."

Col. Francis P. Miller of Charlottesville, Virginia, a member of the World

ouncil's Central Committee, said Ameri-ans should discriminate between the ommunist Party of a state such as China nd the millions of Christians living un-er its yoke.



ANGLICAN EXECUTIVE
Bishop Bayne

ayne gets new Anglican post

With a large constituency in Great ritain and in British-colonized areas roughout the world, the Anglican com-union has 40 million members in 15 elf-governing churches. Leaders of these hurches come together each ten years or a Lambeth Conference, called by the rchbishop of Canterbury. The 1958 ambeth session created a new post, that f executive officer for the world-wide nglican communions.

First holder of the new office will be n American, Episcopal Bishop Stephen . Bayne of Olympia, Washington. His ppointment was announced last month by Archbishop Geoffrey Francis Fisher. Bishop Bayne will assume his new duties early next year.

Major task for Bishop Bayne in his new position will be planning "closer co-operation between provinces of the Anglican communion, particularly in the area of missionary planning and strategy," according to Bishop Arthur Lichtenberger, presiding bishop of U.S. Episcopalians.

LWF group voices unity hope

Hope for stronger bonds of unity between the scattered Lutherans in Latin America was voiced by 90 delegates who last month represented 14 countries at the third Latin American Lutheran Conference at Buenos Aires, Argentina. Dr. Friedrich Huebner, chairman of the Lutheran World Federation's Committee on Latin America, sponsors of the conference, said the meeting had strengthened the ties between churches and missions in Latin America. He said it had also improved understanding between the churches in Latin American lands and missionary organizations in the United States and Europe.

Delegates laid plans for a 1961 meeting to discuss church literature and related matters. They set 1965 for a fourth all-Lutheran conference. Churches represented at the meeting included various European-language backgrounds. Many are also conducting services in Spanish and Portuguese, the native languages of South America.

Church leaders who addressed the conference included Dr. Paul C. Empie, executive director of the U.S. National Lutheran Council; Dr. Ernest Schlieper, president of the Lutheran Church in Brazil; the Rev. Jonas Villaverde, president of the United Lutheran Church in Argentina; and Dr. Stewart W. Herman, LWF committee director.

Protestant churchgoers shot

A message from Dr. Carl Lund-Quist, executive secretary of the Lutheran World Federation who is recovering from a recent illness, called the Latin American churches to "growing spiritual strength." He urged prayer for persecuted Christians, saying that "in a sense you can appreciate" their troubles "even more than other Lutherans, because of your situations."

News from Colombia bore out Dr. Lund-Quist's statement. A report released by the Evangelical Confederation of Colombia reported a new flare-up in persecution of the land's Protestant minority. After a Roman Catholic priest had demanded that Protestants leave the village of San Vicente in Santander province, an unprovoked attack on a chapel affiliated with the Church of the Foursquare Gospel after an evening service on Jan. 24 resulted in the death of two churchgoers, the confederation reported. Shouting, "Protestants must be exterminated," an armed band of 150 poured bullets into the chapel building, the report continued. The assistant pastor and a four-year-old boy were killed, bringing to 114 the number of Protestants murdered in Colombia since 1948.

Niemoeller is rebuffed

Military training in the West German army is a "higher school for professional criminals," Dr. Martin Niemoeller was reported to have said in a speech to a pacifist rally at Kassel, Germany, early this year. As a result of the speech, Defense Minister Franz-Josef Strauss of West Germany had instituted slander proceedings against the president of the Church of Hesse and Nassau.

Last month the Synod of the Hesse-Nassau church met in Frankfurt. Over Dr. Niemoeller's protests it adopted a "message to soldiers" in which it upheld the right of a state to employ force for the protection of justice and peace and the church's duty to give pastoral care to those in the armed forces.

Issuance of such a message was "unnecessary," Dr. Niemoeller said. He referred to his speech at Kassel as of "a pastoral character" and said he would not bow to the will of the majority. He also said the church officials had "not made the slightest attempt to support" him in his legal fight with the defense minister.

Earlier, the synod gave a vote of confidence to its chairman, Dr. Hans Wilhelmi, who had censured Dr. Niemoeller and who had in turn been denounced by some of Dr. Niemoeller's followers. Dr. Wilhelmi told the synod he regretted that Dr. Niemoeller was unwilling to express regret for having "hurt serious Christians" by his speech at Kassel or to agree to a formal investigation of the speech by the church's disciplinary court.

"Repentant" Germans in Holland

Germany's Christians had a responsibility to make up for the suffering caused by Nazi tyranny before and during the last war, German youth were told. Last spring Dr. Lothar Kreyssig, president of the Evangelical Church of Saxony in the East Zone, initiated a work-camp plan as a "token of repentance action." More than 100 young Christian men and women from both East and West Germany responded with an offer to help rebuild churches, hospitals and welfare institutions or perform other work symbolic of reparation, church officials said.

This month 27 young volunteers were to make up the first team. Fourteen from the Soviet Zone and thirteen from West Germany were to spend one year at Goeree-Overflakee in southern Holland. Together with youth campers from Hol-

SOLDIERS AND SAILORS with low voices will be able to sing more easily from new Armed Forces Hymnal put into use this month by the U.S. Army, Navy and Air Force. Presenting first copy to President Eisenhower are Maj. Gen. Terence P. Finnegan (Roman Catholic), Air Force chaplain chief; Maj. Gen. Frank A. Tobey (Baptist), Army chaplain chief; and Lt. Cmdr. Samuel Sobel, U.S.N., Jewish consultant on the new hymnal

and's Reformed Church they were to re-habilitate an area that had been flooded during the war.

West Germans in the group assembled at the youth village of Michaelshoven, near Cologne, for a retreat before going into Holland. Soviet Zone members of the group were delayed because they had to wait for travel permits from the East German Communist authorities.

Youth volunteers will also work in Russia, Poland, Israel, France, Norway and Yugoslavia, according to present plans.

Church laws proposed

The U.S. Constitution provides that "Congress shall make no law respecting an establishment of religion." This church - and - state separation provision didn't prevent congressmen from introducing in the current session of Congress bills that have to do with religious affairs.

Most popular was the proposal for a "Christian amendment" to the U.S. Constitution. First proposed a decade ago, the amendment would read, "This nation devoutly recognizes the authority and law of Jesus Christ, Saviour and Ruler of Nations, through whom are bestowed the blessings of Almighty God." It would allow Congress to provide a suitable substitute oath for "citizens whose religious scruples prevent them from giving unqualified allegiance to the Constitution, as herein amended." Eight congressmen—five Republicans and three Democrats—have introduced resolutions proposing adoption of the amendment.

Three congressmen have introduced resolutions proposing that Good Friday be designated a legal holiday throughout the U.S. It is the third time such a resolution has been presented.

Court causes confusion

All members of the Jehovah's Witness sect claimed to be "ministers of religion." Denying the validity of this claim, the U.S. Justice Department had prosecuted as draft dodgers members of the sect who refused to report for military service under the Selective Service Act. The U.S. Supreme Court had repeatedly upheld convictions of sect members.

In March, a U.S. Appeals Court at New Orleans held that a 23-year-old member of the sect was entitled to exemption from the draft as a minister although he spent only ten hours weekly on church work. Elmer H. Wiggins of Bay Minette, Alabama, told the court that he had been ordained a minister at the age of twelve and that he spent his ministry on door-to-door calling to sell books.

The Justice Department appealed the ruling to the U.S. Supreme Court, which last month upheld without review the lower court's decision. The Supreme Court action "threw into confusion" the meaning of the term "minister of religion," Selective Service officials said. Perplexed officials said only further prosecutions can determine what the Supreme Court means, since in five similar cases this year the court had turned down a review of cases in which members of the Witness' sect had been convicted of draft evasion.

Hayden S. Covington, attorney for the Watchtower Bible and Tract Society, said Jehovah's Witnesses number 220,000 and have 3,000 ministers of draft age.

Integration status in New York

About half of the Lutheran congregations in New York's metropolitan area are interracial, a report by the Lutheran Welfare Council of New York indicated.

Eighty of 167 churches replying to a council questionnaire said they had mem bers of various races. Included wer whites, Negroes, Puerto Ricans, Chines Japanese, Indonesians and American In dians. One congregation reported 28 na tionalities among its membership.

Fifty other churches reported the were open to all races but were situate in homogenous neighborhoods. Only 3 admitted that they were not interracia

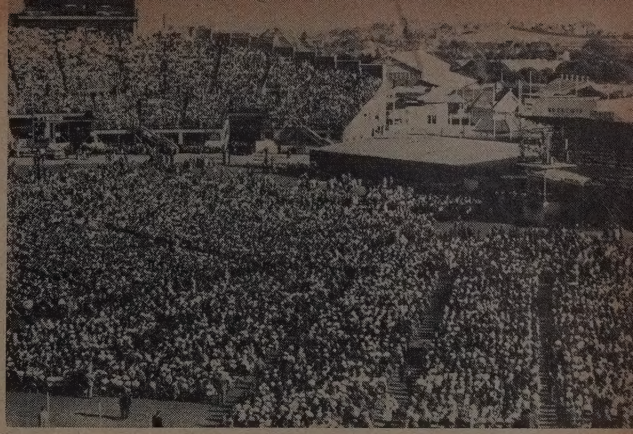
The council said questionnaires ha been sent to 305 congregations in Ne York City's five boroughs and the coun ties of Rockland, Westchester, Nassa and Suffolk. It noted that among the 13 congregations failing to reply were a num ber "known to be interracial in fact an in interest." It added that several pastor had objected to use of the word "integra tion" because it "smacked of race con sciousness and segregation."

Faiths agree on human dignity

Representatives of five major world religions meeting at Dallas, Texas, las month got an object lesson on the dif ficulties of finding a common viewpoin for their doctrines. The first World Con ference on Religion and Freedom ha clear sailing for three days of open dis cussion, but ran hard aground when a attempt was made to draw up an officia statement of agreement.

Hindus, Moslems, Jews, Buddhists secularists and Christians were repre sented by about 300 delegates. The con ference was sponsored by the Foundatio for Religious Action in the Social an Civil Order and by the Dallas Counci on World Affairs. Chief speakers were Prince Bernhard of the Netherlands, who attacked materialism, and Gen. Alfred M Gruenther, president of the American Red Cross, who affirmed the dedicatio of the western nations to freedom.

Different meanings given to words an



CROWD of 50,000 packed Sydney Showground April 12 for first meeting in evangelist Billy Graham's month-long campaign in the Australian city. In May and June the American preacher will carry his "crusade" to Adelaide, Brisbane and Perth.

phrases snarled first efforts to issue a concluding statement. A special committee then took over. It issued a message which said that "the great religions of the world differ in other important respects" but do "agree in affirming the inherent sacredness and dignity of the human being." World religions also agree on the importance of "justice, kindness, compassion, brotherly concern and love," the message said.

Lutherans build modern churches

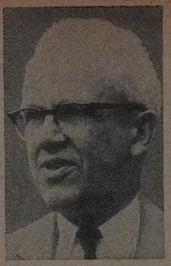
About eight out of ten new Lutheran churches being constructed in the U.S. and Canada are in contemporary style architecture, the Rev. Edward S. Frey told a Minneapolis audience. The director of the United Lutheran Church's Department of Architecture added that church members are becoming more aware that "style is a result rather than a starting point" in church building. He urged that congregational committees "analyze the program of the congregation in all its parts . . . and then write out a description and evaluation of the program." Using this information, an architect can then fashion the building as a "tool" with "form and keenness for the work of the church" that it is to do, he said.

In Chicago, Dr. John W. Harms, executive vice president of the Church Federation, warned a national Church Design and Building Conference against the rocketing cost of church construction which denies congregations proper facilities or leaves them "loaded with indebtedness the membership cannot afford to carry." He urged architects, manufacturers of building materials, financing experts and church extension officials to pool their efforts to cut costs of church construction and planning.

And so forth

The Lutheran World Federation's research project into modern Roman Catholic theology will be launched in February, 1960. Findings of the confessional research program will be made available to all Christian churches. No site has yet been announced for the project's headquarters.

"Jesus Christ, the Light of the World," will be the theme of the Third General Assembly of the World Council of Churches at Peradeniya, Ceylon, in December, 1961. More than 600 representatives from the council's 171 Protestant, Old Catholic and Orthodox member communions are expected to attend.



WASHINGTON

By ROBERT VAN DEUSEN

HERTER TAKES OVER

THE RESIGNATION of John Foster Dulles brought to a close a painful period of uncertainty at a time when world conditions called for affirmative leadership. The tremendous influence which Dulles had exerted on the course of events became apparent when it was suddenly missing. Leaders of the western nations, including those who had disagreed seriously with Dulles' policies, paid tribute to the stabilizing influence of his stubborn adherence to the principles in which he believed.

Many felt that President Eisenhower should have been ready with an immediate nomination for Dulles' successor. It seemed obvious that the mantle would fall on one of the "team" already familiar with the intricacies of the Berlin situation and the cross-currents of world affairs. Besides Herter, other possibilities were Robert Murphy, veteran troubleshooter, and Douglas Dillon, specialist in world economic problems.

Christian Herter, who had served as acting Secretary of State during his chief's frequent trips abroad, seemed the logical choice. His experience and competence outweighed the physical handicap of arthritis which causes him to use lightweight metal crutches. After a final physical check-up, he was named by Eisenhower as the new Secretary of State.

Herter stepped into the top foreign policy post at a crucial period in world affairs. Quick confirmation by the Senate made it possible for him to be sworn in before he left for a meeting of western foreign ministers in Paris. There he faced the tough job of welding together the western alliance in preparation for the showdown with Russia over Berlin.

Big job, big man

DURING DULLES' illness, forces of disintegration had been at work. The effort of British Prime Minister Macmillan to build a unified position on the Berlin question was not well received by France and Germany. They suspected Macmillan of trying to become Dulles' successor as the key figure in the western alliance. They feared his emphasis on flexibility in negotiating with the Russians, preferring a posture of unyielding firmness.

Secretary Herter's second big task will be to face Soviet Foreign Minister Gromyko across the conference table, at the meeting of Big Four foreign ministers at Geneva, starting May 11. The challenge here will be to make enough progress in discussing the German problem with the Russians to justify holding a summit conference of heads of state later in the year.

Christian Herter has a number of qualifications for this tough assignment. He is intimately familiar with the details of State Department policy and planning. In his job as under secretary, he has shown a capacity for quick mastery of complex problems. He is open to new ideas without forfeiting the stability of well-informed convictions.

As a member of Congress, he had a keen interest in international relations and played a constructive part in the passage of legislation. His advocacy of disarmament negotiations shows a willingness to explore new paths in seeking the solution to world problems.

"We Couldn't Do Without the Parish Sister"

By VIENO JOHNSON

Finland, with a population of 4½ million, has 1,200 deaconesses, more than twice the number of Lutheran deaconesses in America

SISTER ELSA remembers a 17-year-old girl she met in a police station in Helsinki. The girl came from the country, and she was pretty. Her parents had died and she had moved in with relatives who didn't care what company she kept.

The company was bad. When Sister Elsa met her she was being held by police with another girl on charges of having stolen the wallet of a man with whom they had been drinking.

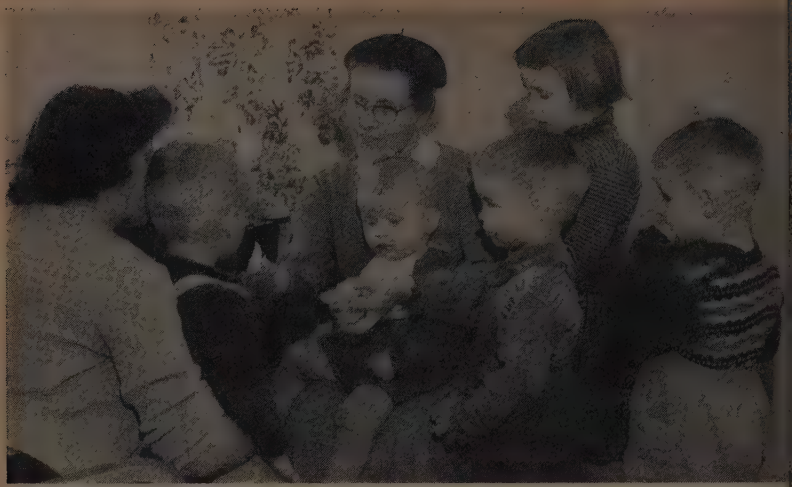
"I talked with the girls and told them where they could get in touch with me if they wanted to," says Sister Elsa. "We don't force ourselves on anyone."

Saturday night the 17-year-old girl dropped in for dinner. She came unannounced but Sister Elsa was prepared. They talked, and Sister Elsa went job-hunting. The girl was hired by a furrier, became a model and later store manager.

"I attended her wedding to a nice young man a few years later," Sister Elsa recalls. "Now she's a happy housewife and mother and everybody likes her. When I get discouraged, I think of her. It makes me feel better."

SISTER ELSA does get discouraged once in a while. She's one of the deaconesses assigned to the Helsinki parishes. Since 1944, every parish in Finland is required by law to take care of welfare work for its members. Deacons and deaconesses are trained to do the job.

Sister Elsa is mostly concerned with rehabilitation work — former prison inmates and alcoholic women. Her work



Tense moment in the village: Sister Maria has come with a precious gift, an orange and she gets the undivided attention of the flock as she shares it in equal parts

consists in making them "feel that they belong and that someone cares." It's the one way of preventing them from slipping back into the life that got them into prison or the alcoholic ward of the hospital.

It's a tough job, "but we have had some measure of success." There are homes where recently released women are given time to readjust to life. They're homes, not institutions, Sister Elsa insists. Women come voluntarily because they know that they won't be judged, that they'll be offered security and good treatment.

Some stay a few months, some stay years. They find jobs but some live at the home the way they might in their own apartments. "Women who have been with us for some time help us a lot," Sister Elsa explains. "New arrivals see how happy they are and how well they are getting along and get courage to try it too."

THE SEARCH for people in need is a constant one. "We visit prisons and hospitals to get to know the women and find out when they will be released. Often the chaplain will let us know, or the probation officer sends for us, especially when first offenders are involved."

In effect, the parish sisters are a combination of public health nurse, social worker and missionary extraordinary. Pastor Pentti Hissa, in charge of the Finnish church's social service and deaconess work, tells about the gradual development of the diaconate in his country.

"The first deaconess house in Helsinki was established in 1867," Pastor Hissa says, "but our work did not gain impetus until after the last war. It has been slow in getting rooted in the thinking of our church, in spite of the fact that the idea for Christian charity work in every parish was first presented in the latter part of the 19th century by Pastor Otto Aarnisalo. There was much discussion about it

lso, during the Church Assembly of 1913 ut it did not get serious consideration ntil a generation later.

"In 1944, a revised Church Law re- uired every parish to be responsible for ie welfare of its members. Personnel ad to be employed to fulfill this respon- bility. Primary aim was to provide for ie needy who did not get help from ther sources."

Deaconesses are trained nurses and ful- ll the requirements stipulated by the overnment Board of Health.

There are now five deaconess houses in inland. Three of the older ones are in Helsinki. The ones in Lahti and Oulu in- lude a hospital where women get their ducation as trained nurses.

They also get "as much social service aining as we can give in four years."

There are now about 1,200 trained eaconesses in service in Finland. Twenty- ve per cent are employed in hospitals, 0 per cent by parishes. In rura parishes, heir job is as wide as the needs of the arishioners. It may be bringing a bou- uet of wild flowers to a couple celebrat- ng the silver wedding anniversary, just to how that they aren't forgotten. Or find- ng a christening robe for a baby, or get- ing a gift parcel from America to its ecipient, or simply providing encour- gement to a hard-working mother, or cting as substitute mother to children eft to the care of the state.

THE ROAD for the Finnish Church is till a long one, and it will be uphill. A ot of old prejudice and recollections of feudalistic past must be overcome. But great progress has been made, and it is ontinuing.

"The Gospel in a world in conflict," vas the theme for the 19th biennial Church Days of the Evangelical Lutheran Church in Finland last January. About

Sister Anna helps 92-year-old woman, while Sister Eli prepares dinner for sick family

1,000 people attended. Participants discussed what the church should strive to do in the future.

"I would like to see the church taking an even greater interest in social service work," said a housewife.

"The church has kept itself removed from the big problems that concern society today," said a worker. "In times like these, the people need a church and pastors that they can turn to for courage and, maybe, even an occasional pat on the back. The church cannot watch from the sidelines while the people are struggling for their very existence. The Gospel is the same always but it must be brought to the people with love and in today's terms to give it meaning."

"I THINK the Evangelical Lutheran Church in Finland has come a long way since the turn of the century," says Pastor Kusti Korhonen who is executive secretary of SKSK (Suomen Kirkon Seurakuntatyön Keskusliitto), the Central Alliance of Parish Work of the Finnish (Lutheran) Church.

"I would certainly not claim that we have reached all our goals or that we have arrived, that there isn't room for a lot of improvement. Especially we want to get the clergy throughout the church closer to the people."

Development of the church's social conscience is fairly recent and is closely linked with the history of Finland and its fight for independence. But, says Pastor Korhonen, "it wasn't any one thing that caused the birth of new ideas. It was more like a continuing slow ferment gradually taking form."

SKSK has been operating for 40 years. It has organized the biennial Church Days so that, as Bishop Martti Simojoki said last January, "we may discuss how the Word of God can be used more meaningfully and effectively in our everyday national life." The pattern of these conventions follows closely American methods, with lots of time allotted to small work groups and buzz sessions.

SKSK has developed radio and publication programs to bring the church to people everywhere. Services are being carried over the national network. Church news is made available to press and radio. KOTIMAA is a church paper with nation-wide distribution, maintains contact with Finnish Lutheran churches in the U.S., Canada and Sweden.

The church organization has launched a program for the deaf and deaf-mutes and a staff of 19 pastors is responsible for the care of war invalids and their families. Newest facet of its works is a chaplaincy for industrial workers. "We feel," says Pastor Korhonen, "that they have been among the most neglected people in Finland." A staff of industrial chaplains is now ministering to them.

A cup of coffee and a Gospel story for the lonesome

The Sightless Can Sharpen Their Vision

and they owe it in part to such organizations as the John Milton Society which helps blind people around the world carry on active lives

It was the first Friday in Lent, and women from all over the city were gathered to observe their "World Day of Prayer." A woman from one of the participating churches was making a valiant attempt to extend courtesies to an elderly woman sitting beside her. She was met with a certain restraint which puzzled the younger woman.

When the service began this woman noticed that her companion's program was different from the one she was using. Her friend, however, was responding with the same words as the rest of the congregation, but she was reading with her fingertips. The woman's program was printed in braille.

Then, on her own program, she read that the same service was furnished in braille for the blind by the "John Milton Society." Its headquarters are at 160 Fifth Avenue, New York City.

By WILLIAM L. WOODALL

IN A MIDWESTERN CITY a middle-aged lady who had been an active church worker all of her life called her minister and informed him tearfully that her days of activity were over. Her doctor had told her that she was losing her sight. In a few months she was, in her way of expressing it, "to be condemned to permanent darkness."

"But," answered her pastor, "your service in the kingdom need not end there. There are wonderful aids prepared for the blind to keep them actively in church work."

"Oh, yes, I know," she answered. "Braille. But that is a very difficult and slow method of reading. It would take me many months to develop a working knowledge of it. If there was some way . . ."

Then her minister explained the activities of the John Milton Society for such a situation as hers. A knowledge of braille is no longer necessary. New methods and materials have been made available for active Christian workers whose sight is lost or impaired. Needless to say, the woman was relieved of the feeling of doom that is felt by so many people who are going blind.

IF NOT by braille, how does the John Milton Society meet the needs of Christian workers who cannot see to read printed pages? The answer is "talking books" and recorded Sunday school lessons and other materials, put on records for those who are not willing to give up just because of the loss of their sight.

The work of the society is still somewhat limited by lack of financial resources. But as congregations and individuals become aware of the work being done, and as their response is expressed in more substantial gifts, the work of the society is expanding. To date, however, no reasonable request for aid has been refused. Each month new persons are being reached and new challenges are being met by a dedicated staff of men and women.

THE WORK of the John Milton Society is headed up by Dr. Dwight C. Smith who has been general secretary since 1953. He is a Yale graduate and has a Ph.D. from the University of Edinburgh.

HELPER: Dale Evans, Roy Rogers' wife and co-star, hands tape of her recorded book "Angel Unaware" to blind children in New York City as Milton Society's Dr. Dwight C. Smith watches

n addition to service in several pastorates he has also taught in China.

The general secretary keeps in direct ouch with the work of the society around he world by personal visits to institutions for the blind on various continents. n his absence the work is carried on by his assistant, Dr. Gilbert Q. LeSourd.

The John Milton Society designates tself as "a Christian world service to the blind." This seems like a pretentious claim for an organization whose office space is the size of a large classroom and whose budget is less than that of many individual churches on Manhattan sland. But its accomplishments back up its claims as an effective agency.

There is the *John Milton Sunday Quarterly* which assists blind teachers of church school classes in preparation of lessons. This is published in braille and also recorded on discs that may be used on any long-playing record player at a speed of 33 1/3 rpm.

"You have no idea," wrote a blind teacher, "what those lessons mean to me. I now find that I can still be of service to my church." But the society *does* know what those lessons mean, for such letters are constantly being received from all over the world.

The *John Milton Magazine* is another publication in braille. This was started in 1932 and is sent to more than 4,000 adults in 60 countries. This may not sound like very much, but each person receiving the magazine influences many other people.

THE MOST exciting publication of the society, which is not in braille but on long-playing records, is called the *John Milton Talking Book Magazine*. Estimates vary as to how many blind people in the U.S.A. are unable to read braille but the number may run as high as a quarter million. Moreover, even expert braille readers reach the point of fatigue and need the relaxation provided by "reading by ear." This *Talking Book Magazine,* published since Christmas in 1951, appeals to blind people whether or not they know braille.

Churches are making increasing efforts to serve the blind. Sister Sue Roth, herself blind, works full-time in this field for the Ministerium of Pennsylvania area. The Florida Synod's Christian service secretary caused a group of braillists in Daytona Beach to prepare a selection of hymns from the "Parish School Hymnal" for use of children at the Overbrook, Pa., School for the Blind.

Issued quarterly, it comes to its readers in two long-playing records per copy which provide over an hour and a half of religious prose, poetry, and music. Being able to bring voices as well as ideas to its readers, this magazine uses music and speech in a vivid way.

For example, the April, 1959, issue contained a sermon, "No Idle Tale," recorded by Dr. Edmund A. Steimle of Lutheran Theological Seminary in Philadelphia, and a recording of a hymn sung by the choir of Wittenberg College.

Dr. Smith, who edits the magazine, says readers report that hearing a person speak adds enormously to the meaning of his message, since listening to voices is how blind people come to know others. So the experience of "reading" the *Talking Book Magazine* is like becoming acquainted as friends with Christian leaders whose recorded messages are included in the issues of this extraordinary magazine.

The first issue was 500 copies. In seven years, the number has multiplied ten times over, and the more than 5,000 copies now issued go to readers in 35 lands. Sent as a gift and not merely as a

Talking Book Magazine has attentive listener

loan, these records are played over and over by those who receive them, and are frequently circulated among groups of blind acquaintances.

THEN THERE is a circulating library of both braille and recordings. These include books and pamphlets for children and adults. The Plymouth Church of the Pilgrims in Brooklyn takes a leading part in transcribing books in braille for this library and has a braille group for this purpose.

An important activity of the John Milton Society is training teachers for helping the blind. Not only are the teachers from foreign countries taught methods and materials but much stress is placed on the proper approach in their teaching. The future teachers are given a firm foundation on how to impart their learning to blind pupils. About 35 overseas institutions have been helped by this program.

THIS ORGANIZATION is recognized by numerous Protestant denominations of the United States as a commendable agency for work among the blind. Approximately 40 denominations contribute toward its work. Their contributions, however, constitute less than 5 per cent of the society's total working income. The rest comes from individual churches and private donors and a few small foundations.

Other agencies for the blind carry on varied services. The American Bible Society prints the Scriptures in braille. The United Lutheran Church through its Board of Social Missions has a braille edition of the monthly *Message for the Day* which comes to about 100 persons, and also makes Luther's Catechism available in braille. The board has prepared a small number of braille copies of the *Common Service Book* (no longer available) and is planning a braille edition of the new *Service Book and Hymnal.*

THROUGH the work of the John Milton Society, church workers need not go into retirement or feel put on the shelf by their disability. Materials and methods are being made available for them. Their period of usefulness to their church, their fellowmen—and themselves—has been extended. For many sight is gone but vision in the deepest sense is actually sharpened.

we're all explorers

but if you have a little girl as guide whose eyes can see the hidden beauty of things in the night, exploring becomes a trip into wonderland

MARY STOOD by the window and looked nto the night. I was ironing. My husband and the two older girls were out for he evening. Mary, eight and our youngest, was alone with me.

It was quiet—an ideal evening for getting caught up on mountains of sheets nd shirts. Mary could take care of herelf. I had many things on my mind that needed "worrying through."

I looked at the clock over the piano.

"Disneyland is coming up," I said. 'Turn on the TV."

She didn't seem to hear me.

"Mary!"

She turned around, her eyes coming rom afar.

"Haven't you anything to do?" I asked, he iron poised over a shirt collar.

She nodded.

"Well, get busy. Or go to bed. I don't want to see you moping around."

She did not answer, but turned back o the window. I felt a little guilty for being cross with her. "Is something wrong, Mary?" I asked.

"No, nothing. Why?"

"I just wondered why you're not watching TV or reading. I've got a lot of work to get done tonight."

"I know, Mother," she said.

Then she turned around and faced me. "But some day, when you do get caught up on your ironing and all the other work, I wish we could do something . . ."

"Well, what?"

"Oh," she smiled, "go for a walk! Could we do that on my birthday? Just together? Us? Maybe at night?"

"But you know the neighborhood like a book!" I scoffed. "You've covered so much ground on your bike we couldn't possibly find any new places."

"But everything's different at night," she said, her eyes shining. "Look! Those tiny frogs on the screen. They never come out in the light. And our mailbox. At night it's a one-legged horse with a red wing on its head! Wonder where it goes when we're asleep . . ."

She pressed her face against the window pane, peering out. "H-m-m, I'll bet that little elf didn't know I just saw him jump right into our gardenia bush!"

I don't know how it happened but suddenly I understood. The sense of urgency of getting my job done faded away. Other things seemed more important, now. Things like sharing joy with my child, and wonder, and thanksgiving.

A walk through the night outweighed the practical. I said, "Let's go now!"

By RUTH HAYWARD

And pulled the cord from the outlet, took her hand and went out.

Down the steps, across the dew-damp grass, and out onto the paved street we went together. On our corner there are no street lamps. Only the light of stars and a quarter moon lit our way.

"Look," Mary whispered, "Mrs. Hook's jacaranda tree's got a big purple swan in it!"

I looked, and through her eyes I *saw:* not the lavendar blossoms we saw every day, but the shape of a swan against the star-sequinned sky.

We went on, pilgrims along the pathway of strange magic. Moon-whiteness changed the old to new wonder.

"I like to look in people's houses at night," Mary said. "I play-guess stories about them! Even folks I know everything about. I make up better things!"

I knew what she meant. We were passing the house of a neighbor family that lived in constant bickering. Looking inside into the lighted living-room, things looked calm and peaceful. Who could say which is real, the day or night version?

Past our own immediate neighborhood, we reached our familiar shopping center, lit up now with neon nimbus and rainbow-touched colors. Mary's delight and occasional skip was infectious. I felt a skip in my own step. We window-shopped, admiring merchandise we had seen dozens of times in the daylight, but which looked new in the night.

We went on, down toward the bayshore drive that borders our river. As we walked, all the familiar houses and garages looked like enchanted cottages for elves and fairies. Trees and shrubbery were hauntingly strange.

On the river walk, we leaned over the seawall and looked down at the dark water.

"See the sparks," Mary said excitedly, "like diamond fire!" The phosphorescence of seaweed and debris turned the littered, ill-smelling, contaminated river into a thing of beauty.

Traffic noises, a far-off tugboat call, frogs and a lone mourning dove combined their sounds in a heavenly cantata.

"We're in a magic world! All black down there and up in the sky, but diamonds everywhere."

We were in an enchanted world. Perhaps Mary and other little boys and girls live there all the time. Who or what makes them leave it? Is that real? Or is the daylight world where we see things in a more practical way?

Do you know? I don't. I only know that I, as a reluctant pilgrim that night, found something again that I thought I'd lost forever—wonder.

FIVE MAKE A FAMILY

Beware the Dog

"CONNIE, HAVE you ever met the people who bought the house on the corner?" Claire Mawson asked. "The people who had the wire stretched from their house to the corner of their lawn."

Claire and I were having a sit-down strike on my back steps. She was tired from hanging clothes. I was just tired. I thought about coffee—but even two cups of Instant seemed a chore.

The thought of the new neighbors lifted my spirits a bit. "Remember the day I came home so angry I was spitting? Because I'd tripped on that wire, scratched my leg, and ruined one stocking."

I FELT revived enough by that memory to stroll into the kitchen and put the kettle to boil. I talked to Claire through the door.

"I said I wanted to meet them, remember? After I got over my mad mood. Well, I did."

Claire peered at me through the screen door. "You did! You never told me! What happened? How did you meet them? What are they like?"

"I did just what I said I'd do. I called. Very accidentally, you understand. I accidentally baked an extra coffee cake. I accidentally spied at my window to be sure their car was home. And accidentally I waited till their dog was inside."

"I remember that sign . . . BEWARE THE DOG. We don't have many fences and signs like that in this neighborhood." Claire accepted the steaming cup of coffee and a few crackers on a paper napkin.

I chewed on dry crackers. "Their name is Wagner. They're from Detroit. They know no one in town. They're used to a big city. They sort of sneered at our town—until Mrs. Wagner perked some coffee and we dove into the coffee cake.

"Even the dog was there, horning in on the conversation and the cake. And if you've ever seen a dog *not* to beware of, this was it. A cute, friendly puppy that fell all over us."

CLAIRE WAS all ears. A piece of cracker trembled on her lip, and she rescued it with her tongue. "What did they say?"

"They were interested in churches . . . longing for a church."

"But . . . hadn't they asked around . . . about churches, I mean?" Claire asked. "There's a big choice, even if this isn't a big city."

"Mr. Wagner asked at his office and asked the wrong person, from what he said. Mrs. Wagner said she asked her nextdoor neighbors, the Caspers. They don't attend any church. I'm working on them to join the Lutheran church."

"If you ask me, Mr. and Mrs. Casper are looking for the church that serves the best food," Claire laughed. "I'm joking, of course, but they turn up at every church supper in town."

"NOW, WHERE were we?" I asked as I sipped the dregs of my coffee. "Oh, yes, the Wagners. That coffee cake hit the jackpot. Right away they said they'd noticed Dan and me and the children leaving for Sunday school or church every Sunday. And they'd noticed that

you Mawsons go to church, too. And they'd noticed that Pastor Ittel came to visit us one day."

"Looks like you're not the only one who's looking out of windows," Claire pointed out.

"Mrs. Wagner said she was dying to know what church we all belong to—because we seem so happy to go."

Claire brushed crumbs from her skirt. "Little do the Wagners know of the hubbub that goes on indoors before the Meltons and the Mawsons emerge in calm repose to attend church."

"They haven't any children, so such scenes aren't a part of their life."

"Well, just one husband, Charlie Mawson, can create a rumpus looking for his favorite tie."

"ANYWAY . . . the Wagners. Naturally, I talked madly about our church. I threw in some good words about other churches in town, too. I didn't know whether it was church in general or the Lutheran church that interested them.

"Turns out they are Lutherans. And here they were—in the neighborhood for several weeks—ready to go to church. But they never did.

"It wasn't that they were shy or felt strange. That was my first impression. Nope. They were waiting to be asked! They felt they were a little important and someone ought to come and ask them to join a church. Imagine!"

Claire hooted. "How silly can you get? What if we all sat around waiting to be asked? But you asked them, I hope."

"Sure. Dan and I took them to the Couples' Club the night you and Charlie were at that business dinner. I must have forgotten to tell you."

I GATHERED the cups and napkins. "The Wagners are joining. Just a matter of getting letters of transfer and so forth."

I hesitated a moment, not wanting to prejudice Claire. Then I decided that forewarned is forearmed. "I'm warning you, Claire. They're managers. They'll probably manage us right out of existence. Mrs. Wagner is already reorganizing things in her mind. I can see the wheels turning."

"We'll cope, I'm sure." Claire rose and groped for her clothespin bag. "Did you ever mention the wire and your snagged hose and bleeding leg?"

"The wire's down now. I didn't mention it. But Mr. Wagner said that he'd noticed that people didn't 'hold' much with fences in this community. He took down the BEWARE THE DOG sign, too. Said it made people laugh, because the dog ate up the sign—in puppy playfulness, not in snarling rage.

"I can laugh now—remembering how mad I was the afternoon I tripped. Served me right for skirting their corner too closely."

CLAIRE GAVE a little shriek. "Oops! I forgot. Charlie's coming for lunch. He was at a meeting in this end of town and said he'd slip home to eat."

She shook her rumpled clothes into place, tied a scarf over her hair to fool the wind. Then she raced off to her clothesline, whipping down the things that were dry, folding and piling them in her plastic basket.

I waved to her and turned to the kitchen. The Wagners *are* going to be an addition to the church, I told myself. Organizations always benefit from new blood, new management.

I smiled as I rinsed the cups. I could see a sign, "UNDER NEW MANAGEMENT," hanging on the Sunday school door, the choir loft, the pastor's study. But much easier to cope with such a sign than with an unfriendly "BEWARE THE DOG."

HAPPY BIRTHDAY

ALMOST EVERYONE likes a birthday party. Even the white-haired old man who protests about all the fuss and bother and the stylish matron who never passes thirty-nine secretly enjoy the festivities.

Churches have birthdays too, and when an anniversary rolls around it is usually a time for celebrating. When a congregation is still in its infancy, there are great expectations for the future. But when a congregation, though still at the tender age of ten, has made of its short life an energetic, enthusiastic ministry, there is double cause for rejoicing.

A SMALL CHURCH on Long Island is celebrating its tenth birthday this year. If you were to drive past the small wooden building that houses the Church of the Good Shepherd in Roosevelt, chances are you wouldn't give it a second look. Fact is, it doesn't look much like a church, more like a bungalow or social hall, save for the cross atop the front porch.

But looks are deceiving. Here is a beehive of vigorous, dedicated Christian living. Here is a healthy robust ten-year-old which in such a short life has done so much and yet offers a powerful prospect for the future.

The Church of the Good Shepherd celebrated its birthday recently. The church itself was too small for the occasion so hundreds of members and their friends crowded into a nearby restaurant for the party.

The attractive program was an eye-catcher. On the cover a photograph of a beautiful church banner showing an embroidered figure of Christ with a lamb in his arms, and the words "I am the Good Shepherd," set the keynote for the celebrations. The banner, a gift from the 1958 confirmation class, was displayed behind the rostrum.

Other photographs in the booklet included interior and exterior scenes of the present church and drawings of the church soon to be built. That day is not far distant. After ten years, Good Shepherd Church numbers 792 baptized members. A new church is a must.

BIRTHDAY PARTIES are never complete without presents. The assistant pastor, the Rev. Richard A. Swanson, after serving two years at Good Shepherd, is leaving to take a parish of his own. He was presented with a gift to symbolize the people's regard for him.

Another gift was unique. In its short life, Good Shepherd has had five young men announce their intention to enter the ministry. Each of the five was at the dinner, and presented an amusing gift to the pastor (such as a spark plug, indicating the pastor's place in the group). The congregation gave an automobile to their pastor, the Rev. Charles D. Trexler, Jr.

There is a fine spirit in Good Shepherd Church. At the services you feel the enthusiasm of all who crowd the small wooden church each Sunday. This is more than a collection of people from different walks of life. This is the Body of Christ in action. They have zeal and enthusiasm for the work of God. No one thinks it the least unusual that this parish is genuinely inter-racial.

How does it happen? You might say that it's a happy union of pastor and people, one of those "marriages made in

heaven." But I think that President Alfred Beck of the New York Synod found the answer in his vigorous address to the birthday party.

It was heartening to see the congregation rise as one man when President Beck was introduced. This shows respect for one who is the "pastor of pastors," the man at the helm of over 300 congregations in New York and New England who had come to help one of his flock celebrate its birthday.

Said President Beck, the church has three major responsibilities if it is to be more than a fine cultural addition to the community: ready acceptance of God's Word, an eager devotion to respond to that Word in worship, and the continuing and equally demanding urgency to carry that worship as service of God into all of life.

All of our congregations try to make these three the beacon lights of their existence, and no doubt there are congregations all over the church with equal zeal in their fulfillment. These are the strong, sturdy links in the chain of the Church of Jesus Christ, and on their continuing ministry the church goes forward.

BECAUSE I am a bit more familiar with this particular congregation than with others, I know of the effectiveness of the ministry of Good Shepherd Church. And of particular interest is the joy with which this congregation participates in worship. Too often there is the feeling that what happens on Sunday morning is something that ought to be done because, after all, that is what a church is here for. Too many times churches become popular social centers, strong on organizations, programs, and fellowship, with worship receiving merely pious lip-service on Sunday morning.

This is not the case in the Church of the Good Shepherd. Members would as soon think of missing services as they would of not eating or sleeping. They know why they worship and how to worship. Prayer is not a form, it is conversation. Praise is joyous, exuberant.

Effective preaching plays an important part in the deepening of the life of the people, and the sacrament of the altar, well-spring of grace, is given a prominent place, as it was intended by Christ as the means whereby the members of his body may be at one with him.

Happily, for these people, it doesn't stop there. Worship flows out into life beyond the door of the church. That this worship is effective is evident from the growth of the congregation, a congregation that on its tenth birthday looks forward to more fervent service of Christ in the years ahead.

Said Pastor Trexler in his birthday message to the parish: ". . . the sum total of our accomplishment makes us realize that we have not done it to ourselves, but that the Lord has been with us, working in us to do that which is acceptable to him."

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

In-law

QUESTION: When we were married five years ago we moved in with my mother, at her insistence. We now have a three-year-old son. Soon after our marriage Owen and Mother began having little

clashes, which have grown to large proportions. She feels this is her home and can say what shall be done.

Owen makes certain propositions, defends them, but then has to back down. At last he became disgusted, and began going to his parents for several days at a time—it's several months now since he was here. He wants me to leave Mother and settle down with him about thirty miles away, where he works. I'd like to reunite our little family, but the relatives urge me to "stick to Mother." I must remember too that Mother has money and property.

REPLY: In Christian marriage the first obligation of spouses is to one another. It may be hard for both you and your mother for you to pull away from her and re-establish residence with Owen, but that is the natural and right thing for you to do. It appears that you and your husband have never had a reasonable opportunity to live together without interference.

A newly married couple should be left to themselves to work out their own ways of living and to face their own problems. It is wholesome for parents to give help if needed and desired. But for a couple to move in with in-laws does not usually work out well, even when all have the best intentions. It is better for newlyweds to face life apart from relatives even if they have to get along with less of everything. They will gain in the mutual sacrifice.

Give any help and comfort possible to your mother, but do not live together if you can avoid it. But if it must be, let it be with the understanding that it is your household, that you and Owen are running the home. She should recognize that you are no longer a child, that she has no right to spoil your life. You need your own place and a united family much more than your mother's money or property.

Self-help

QUESTION: Warren is six years old. One of his chief characteristics is dilly-dallying around with anything he has to do. It seems that the longer it takes to eat breakfast, wash, dress, or get off to school the better he is pleased. I am puzzled as to how lenient I should be, or how much I can properly expect from him.

Is it necessary for me each morning to "be on his neck" when it is time for him to leave? The same thing happens on Sunday morning. After all, he can tell time as well as I. I get tired of having to say "Hurry, hurry" many times every day. When there is something he really wants to do he can move like lightning.

REPLY: Children vary. It is impossible to say just when they should do various things for themselves—such as washing hands, dressing, feeding themselves, and otherwise caring for themselves. Fathers and mothers need to be observant as to their ability and readiness to do things for themselves.

Ability and readiness do not coincide. Ability arrives earlier than initiative to assume responsibility for such acts. A child may be able to button clothes, lace shoes, use soap, and clean nails, but he may not yet be ready to overcome distractions. Parents may hope for early development of self reliance, and give it encouragement, but they had better not key their expectations too high. Although little girls usually dress themselves at four, boys are likely to be slower because their clothes are more difficult to handle. So supervision and encouragement must be adapted to the actual need.

Youngsters — particularly boys — have little interest in cleanliness. It is an adult idea, which children adopt only gradually. Some reminders may be needed even up to the teen years. When children are going out with parents, they have a natural immediate incentive which helps. Parents may capitalize on this circumstance on Sunday morning by going with the children to Sunday school, or by taking them.

GUIDE TO BIBLE STUDY

THE LETTER TO THE HEBREWS

Read Hebrews 6:13-20

OUR WRITER'S side-trip which began as a slight explosion in chapter 5, verse 11, is about over. Yet he has a few more things to add before returning to his theme of Jesus as high priest.

So far in his excursion he had denounced his readers for their dull-wittedness. He had scolded them for making no significant progress toward Christian maturity. He had insisted that the elementary Christian teachings must flower into a mature living faith and into action to match it.

He noted of course that his readers had already tried their hands at action. But the mature living faith was just not yet in them. On the contrary, they seemed to be headed in the opposite direction.

If the trend were not halted, it would lead to their losing out in their part in the Christian inheritance of God's promises. They must allow nothing, not even the possibility of persecution, to drive them into cursing Jesus and into hacking away the lines that link them to him. Once cut, those lines cannot be restored!

THE MERE MENTION of God's promises in verse 12 at once led our author to think of Abraham. From one point of view it could be said that the whole history of Israel, that is of God's people, always turned round the hub of the promises God had made to Abraham.

There were several points in Abraham's career when God made promises to him. The first one came when God urged Abraham out of Ur and promised him and his heirs (although he as yet had none) the land of Canaan. This was followed by a second assurance that Abraham would have many descendants who would possess that land.

In spite of his old age and the barrenness of his wife Sarah, Abraham had taken God at his word in these promises and had waited for God to fulfill them. Then at last after 25 years of waiting Sarah bore Abraham's son, Isaac. It was the beginning of the fulfillment!

BUT WHILE Isaac was still a lad, there came that strange command from God to Abraham ordering him to offer up Isaac as a sacrifice. It was from every human point of view a senseless command, and it appeared to threaten God's previous promise. Nevertheless it was a command from God.

Abraham again took God at his word and proceeded in utter trust to carry out the order. Of course God prevented him from completing the act of sacrifice at the

You ought to get more than a lullaby out of a cup of coffee!

You ought to get flavor! But maybe you don't believe coffee that lets you sleep can taste perfectly wonderful... cheer you with luxurious aroma . . . delight you with such richness, such hearty satisfaction, you honestly can't tell it's 97% caffein free.

Discover FULL-VIGOR DECAF — the new 97% caffein free coffee!

And what about vigorous, full coffee enjoyment? Perhaps you're doubtful that coffee without an ounce of jitters, sleeplessness or tension can still reward you with true pleasure, comfort and pleasant stimulation.

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Above all, DECAF is *coffee*. It's 100% all pure, delicious coffee . . . that's 97% caffein free. Even the jar is different — has a modern red label. Don't you owe it to yourself to try DECAF COFFEE — soon?

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crucial moment. It was not the life of Abraham's son that God had wanted. What was important to God was the nature and extent of Abraham's faith. Just how far would Abraham go? The order was a test. Abraham responded with an absolute willingness to obey, even to the extent of giving up the life of his beloved son if God called for it.

Abraham had always waited patiently upon God to fulfill his promises. Abraham proceeded to do what he was told to do. This remarkable response of obedience and faith, according to Genesis 22, elicited from God a renewal of his promise to his servant. Only this time God swore by an oath to fulfill it.

We take oaths lightly today, but the ancient Hebrew certainly did not. When a Hebrew swore an oath to do something, that in itself was a guarantee that it would be done. A man's word in oath was good in those days. The man who swore it personally stood behind it with his life.

In Genesis 22 God simply acts according to the current method of establishing confidence. He swore an oath "by himself" because there is no one greater than he. He himself stood behind the oath. The descendants of Abraham indeed shall be blessed.

WHY DOES the writer make so much of this point? There are two reasons. In the first place he and the entire church looked upon the Christian community as the rightful descendants of Abraham. According to their view, Abraham's true heirs are to be determined not by physical descent, as the Jews supposed, but by whether or not any people—like Abraham—took God at his word and trusted him no matter how well or poorly things went for them. In particular the early Christians regarded Abraham's "sons" to be those who have confidence in God's promise of salvation in Jesus Christ.

In the second place Abraham is referred to because he is an example in faith whom the writer wishes his readers to imitate. God is to be trusted by them in the same way and to the same extent that Abraham had trusted him.

Abraham of course had been promised Canaan. But the "Canaan" of God's promise which has evolved upon the Christians is of course not land! That is of no importance any longer. It is instead the "Canaan" of God's "rest" or *eternal life in God's presence.* (See our comments on Hebrews 3:7-19 in the Feb. 25 LUTHERAN.) It is the promise of this which has come down to the Christians.

THE PROSPECT of receiving "eternal life in God's presence" is the very content of the hope (*elpis* in the Greek) in which Christians live. It is the content of their expectation. Their hope of eternal life and confident expectation of it is the anchor which holds Christian believers steady and prevents them from being dashed to bits in the storms of this world.

The reason: it is fixed firmly in God who is reliable and whose word and promise of eternal life are good. Or, as our writer puts it, it is "a hope that enters into the inner shrine behind the curtain" where Jesus has already gone as "a forerunner on our behalf, having become a high priest forever" of the kind that Melchizedek was.

The point is that Christ as high priest has blazed the way for every Christian to have direct access to God in whom he can trust and in whom his hope for eternal life rests. There is no kind of temple veil which any longer separates men from God. God is reliable, and thanks to Jesus, he is also accessible.

—ROBERT A. BARTELS

BOOKS

KEEPING CHILDREN BUSY

Enjoy Your Children. Recreation and Activity Ideas for 7-to-12-year-olds. By Lucille E. Hein. Abingdon Press. 218 pages. $3.50.

Is someone tugging at your sleeve saying, "What can I do now?" Are chicken-pox running rampant through your family and you can't get to the store for a new set of paper dolls? Do you have an urge to throw out that shoebox full of gum wrappers your son has been collecting?

This compact, well-organized little book will supply a wealth of imaginative play and activity ideas for all kinds of situations. It is a book that parents and leaders of the 7-to-12-year olds will find handy as a reference book when new ideas for creative activities are needed. More than that, it is a readable book with the homely philosophy that "the family that plays together, stays together," that your life and your children's lives are enriched as you share in fun-experiences together.

Lucille Hein, often a contributor in THE LUTHERAN, writes from a background of association with children and young people in a variety of capacities. Margo Gerke's charming illustrations complement Miss Hein's great enthusiasm for her subject.

Most of the suggestions can be carried out with little or no expense. A quick look around the home will reveal many a potential activity starter, even the beginnings for a wonderful new hobby. Many of the ideas are adaptable for children under seven, some even for the teenager. Certainly the thesis that we need to use our own imagination in making an atmosphere for creativeness is one to be understood and used by parents and leaders of all children.

Oreland, Pa. SARAH KLOS

BIG BIBLE WORDS

A Companion to the Bible, Ed., J.-J. Von Allmen. Oxford University Press, New York, 1958. 479 pages. $6.

This book is the work of some 37 French and Swiss scholars. The editor has indicated a number of purposes for the work: to contribute to the "biblical renascence" of our generation, to make this available not only to clergy but also to lay people, to articulate the vocabulary of biblical redemption in such a way as to enable Christians to witness "not only in behavior, but in speech."

Further purposes are to enable Christians to "feel at home in the world of revelation," to make rapproachement to Roman Catholic scholars who are also engaged in new and deeper biblical study, to reach out to people who are outside of the church who have no idea, or a totally distorted one, of what the words Christians use really mean, and to do all this in such a fashion as "not to disappoint the theologians."

These purposes have rightly dictated certain limitations. One hundred fifty-eight words are dealt with in special articles. About 150 more are identified by cross reference in the index. This excludes the possibility of the book being a Bible dictionary. But the articles are more expanded than those of a Bible dictionary, ranging from two to six information-packed pages, as is appropriate to the book's special purpose.

How well does all this come off? For the most part, exceedingly well. There is complete and startling uniformity among the 37 contributors. For them, as for the editor, the slope to God is from Christ through words which have the content and context with which he used them. Words are life. They make us "feel at home in the world of revelation."

However this is no *Reader's Digest* condensation. While not ponderous, it is definitely not racy reading. For one thing, the reader must read the Bible references. One can read the Bible without the "Companion" but not the "Companion" without the Bible.

Another warning is against trying to use all that is given here in Sunday school lessons or in preaching. The reader has the right to know how a word evolved. A hearer

has a right not to be inflicted with this knowledge.

CHARLES L. VENABLE
Harrisburg, Pa.

PREACHING OF THE FATHERS

The Sunday Sermons of the Great Fathers. Edited by M. F. Toal. Henry Regnery Co. Four volumes. (Volumes 3 and 4 to be released soon.) Vol. I, 436 pages. Vol. 2, 469 pages. $4.50 per volume for the "Hand Edition." $7.50 per volume for the Library edition.

The plan of these volumes is excellent. The Gospel for each day of the church year is printed in full together with the parallel gospels. Then follows the relevant selection from the *Catena Aurea* or Golden Chain of St. Thomas Aquinas, a notable commentary on the gospels compiled by Aquinas from the writings of the Fathers of the church, and published here in English for the first time. To this are added from five to seven homilies on the gospel for the day by men like Augustine, Chrysostom, Origen, Ambrose, Leo, Gregory and others of the Patristic writers. Father Toal has done a large labor of love for his fellow priests of the Roman Catholic church. The Lutheran pastor seeking for material to enrich his preaching however is due for disappointment.

Father Toal's translation into English is labored; his sentences are not clear; one does not feel comfortable with it. There are too many sentences that must be read several times to get the meaning.

The choice of homilies is obviously slanted toward the Roman viewpoint.

The modern preacher is irritated with the lack of sound exegesis in the homilies and the eisegesis that reads all kinds of pre-conceived notions into the scripture verses cited. He loses patience with the persistent search for mystical meanings in every detail of the Bible references. Long discussions are here, for example, on such matters as why there were two asses used in the Palm Sunday procession, and whether Jesus actually rode both of them. The conclusion is that it would not have been practical to ride both—that one was to symbolize the Gentiles and the other the Jews.

The *Catena Aurea* produced the most light for this reviewer. To be sure, there is gold in many of the homilies. But it takes a lot of digging and culling to get at it and it is never abundant: at least not for the Protestant preacher.

What Father Toal has done for his fellow priests needed to be done. One can understand the enthusiasm of the Catholic press. Someone ought to do it for the Protestant clergy. Surely there is richer material in the great Fathers than this selection of homilies would lead us to believe.

RUSSELL F. AUMAN
Hamma Divinity School

The Amplified New Testament. Zondervan. 989 pages. $3.95.

Besides being a fresh translation, this is a concise running commentary on the entire New Testament, the commentary being interpolated into the text in the form of explanatory words or phrases. Since any Greek word may have a multiplicity of meanings or shades of meaning which cannot be adequately rendered by a single English word, the effort has been made to use a sufficient number of related words, synonyms, clauses, even whole sentences, to bring out the content of the original. This admittedly involves sacrificing the literary beauty and finesse.

Serving as "research secretary" for an unnamed "editorial committee" of the Lockman Foundation which prepared this book was Frances E. Siewert. The work is of uneven character. Renderings and documentation are inconsistent. The flow of the language is impeded by the abundant dashes, parentheses, and brackets which are used presumably to differentiate the various types of editorial emandations. A few of the editorial amplifications are illuminating. Most of them are obvious, arbitrary, or superfluous.

E. A. C.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

book reviews . . . catch-up section . . .

Something drastic has to be done about book reviews in this magazine. There are too many books for the space we allow. We'll have to produce a catch-up section for a few weeks to cover 1958 books that would be too important to miss.

THEOLOGIANS PLAY a word game. The winner is the one who puts the best new words on the board. These words are not really new, but usually are Greek, Latin, or German polysyllables baptized for theological use. Difficulties of this specialized vocabulary are sufficient to keep most amateurs out of the game.

The word running up the most mileage in the last decade has been "existential." A beauty of this word is that it cannot be defined. In general, an existentialist is someone who doesn't think he can know about truth in some abstract way (as a philosopher sits at his desk and spins out a system of thought which explains everything). The existentialist affirms truth only as he encounters it in his own existing situation.

From one point of view, the existentialist is in retreat, since he gives up trying to support a great circle of argument including many points at which he has had no personal experience. Viewed in another way, existentialism is an advance. It asserts the certainty a person has encountered in his own life, and is the protest of the person against depersonalizing forces.

Nobody could write a book about the existentialist system of thought for existentialists are in revolt against thought systems. The best that can be done is to select various thinkers and tell us what they have thought about. Most of the great thinkers back to Socrates are eligible for nomination as existentialists. Luther, especially. His certainties were wrought in the laboratory experiments of his own life.

A half-dozn recent books single out individuals who may be classified as existentialists, and present a critique of their thought or a selection of their writings. Among them:

FOUR EXISTENTIALIST THEOLOGIANS. By Will Herberg (*Doubleday, 346 pages, $4, published June 19*). Herberg's four are Jacques Maritain, Nicholas Berdyaev, Martin Buber, Paul Tillich. It's not accidental that Herberg chose 1) a Roman Catholic, 2) Russian Orthodox, 3) Jew, 4) Protestant. All came of age about the turn of the century, and although reared in widely varying traditions were subjected to the same pressures of modern mass society and a mechanistic version of life.

Dr. Herberg limits himself to a 27-page general introduction, and a few pages of introduction to each of his four. His book consists mostly of substantial segments, averaging 5,000 words, from published writings of his four men. There are four selections frrom each (five from Tillich). These men are philosophers, and the reader must be aware of "the heteronomies of the normative structure" of their thought; in other words, this is no book for inexperienced readers.

TO HALLOW THIS LIFE. An Anthology. By Martin Buber (*Harper, 174 pages, $3, published Aug. 20*). This rugged Zionist, now 80, has influenced Christian thinkers more strongly than any other Jewish theologian in centuries. This anthology edited by Jacob Trapp consists of brief selections —a few sentences to a few pages—from a score of Buber's books and essays. They are arranged under a dozen subjects of primary concern to the author ("The Eternal Thou," "Love, Human and Divine," "Intimations and Fulfillments"). This is an easy introduction to a man of subtle and complex thought.

I AND THOU. By Martin Buber (*Scribner, 137 pages, $1.75, published Sept. 17*). The Buber classic, a little book published in Ger-

man in 1923, now appears in a second English edition, to which the author has added a new postword. Trapp in his *Anthology* says *I and Thou* "is condensed, difficult, sometimes precisely philosophic in language and tone, sometimes poetical, often quivering on the brink of what cannot be said."

In the dialogic I-Thou relation, God "enters into a direct relation with us in creative, revealing, and redemptive acts," says Buber. This I-Thou relation is our goal regarding other people, and even animals, stones, and statues. The depersonalized I-It relation is the constant danger.

EXISTENTIALISM AND RELIGIOUS BELIEF. By David E. Roberts (*Oxford, 344 pages, $5, published 1957*). A reader not prepared to cope with opaque terminology of Heidegger or baffling paradoxes of Kierkegaard can make a satisfactory acquaintance with such men in this book, which Prof. Roberts did not live to complete but which was put in excellent form by Roger Hazelton.

Besides Heidegger and Kierkegaard, the book introduces Pascal, Sartre, Jaspers, and Marcel, all first-magnitude existentialists. Essays on these six are so clear, so patient in untangling complexities of thought without breaking any threads, that the book is a good starting point for anyone ambitious to understand the existentialists.

CHRISTIANITY AND THE EXISTENTIALISTS. Edited by Carl Michalson (*Scribner, 205 pages, $3.75, published 1956*). This is more dramatic than Roberts, and more erratic (since eight writers produced this book as lecturers at Drew University). The men we meet here are Kierkegaard, Unamuno, Berdyaev, Marcel, Heidegger, plus chapters on "existentialist aspects of modern art" (by Tillich) and on several German poets (Friedrich Hoelderlin and Rainer Maria Rilke).

AN EXISTENTIALIST THEOLOGY. By John Macquarrie (*Macmillan, 252 pages, $3.75, published 1955*). This book is ancient, as publishing seasons go, but still first-class for anyone who wants to understand what Rudolf Bultmann has been doing in producing a Christian version of the thought of Martin Heidegger. It is hard to imagine a better primer for study of basic problems the existentialist thinkers have been trying to solve.

EXISTENTIALISM AND THEOLOGY. By George W. Davis (*Philosophical Library, 88 pages, $2.75. 1957*). A professor at Crozier Seminary describes briefly "the existential solution which Bultmann offers for the supernatural accompaniments which surround the basic Christian proclamation of God in Christ."

PUBLISHERS of paper-back editions deserve the gratitude of students for bringing back into circulation, at modest prices, many of the important books of the last generation.

Among the books in the existentialist orbit are:

JESUS AND THE WORD. By Rudolf Bultmann (*Scribner, 226 pages, $1.50*). The 1934 translation of this 1926 book (originally called *Jesus*) represents Bultmann as he was before he became the famous demythologizer. He strips away all modernization of the teaching of Jesus, even that of the early church. The kingdom of God which Jesus preached, Prof. Bultmann says, confronts man with "a crisis of decision," to act "in this present life in accordance with the will of God."

EDIFYING DISCOURSES. By Soren Kierkegaard (*Harper, 265 pages, $1.45*). Prof. Paul Holmer selected for this volume 11 from the 80-odd discourses Kierkegaard wrote for devotional reading. Here SK is not the frenetic philosopher or caustic critic, but the Christian friend speaking in simplicity. In these discourses, says Prof. Holmer, "the litmus test of Kierkegaard's thought and conviction must finally be made." They "are more crucial and important to any reader who understands them than the profound and difficult philosophic pieces."

G. E. R.

SOUTH CAROLINA

ST. STEPHEN'S, LEXINGTON, APRIL 13-16

Kinard and other officers re-elected

By WYNNE C. BOLIEK

"IT IS TIME for us to quit trying to protect our congregations by keeping benevolent giving at the lowest possible minimum," was one statement at the South Carolina convention. It came during discussion of apportionment methods.

But the convention was mild in keeping with the weather, and the sessions concluded ahead of schedule.

The three main concerns were money, men and missions.

Delegates rejoiced over the success of the recent appeal for Southern Seminary. The goal was $750,000; more than $1 million has been raised, with more to come.

Giving for benevolent causes increased by $4.85 per communing member last year, making a total of $518,484. But Lutheran World Action support fell below the synod quota. Some leaders felt this was due to the emphasis on ULC double apportionment. It was voted to assume the full LWF quota for 1960.

A change in fixing LWF and institutional quotas was approved. These will be on the basis of each congregation's communing membership for 1958. For other benevolences, apportionment will be based 50 per cent on current expenses, 50 per cent on confirmed membership.

Needs of church institutions for new buildings were reported. These include Newberry College, the Children's Home at Salem, Va., and the Lowman Home at White Rock. An infirmary or hospital unit is also needed at Lutheridge Assembly Grounds.

A proposal to revise the synod's hospital and life insurance program was rejected.

ALL SYNOD officers were re-elected, President Karl W. Kinard to his fifth four-year term, Dr. Carl B. Caughman as secretary, J. B. Ballentine treasurer, and James B. Wessinger statistical secretary. Pastor Paul G. McCullough continues as editor and Pastor George B. Corley as business manager of the *South Carolina Lutheran*.

DR. KARL W. KINARD
Fifth-term president

ULCA representative at the convention was Dr. Charles M. Cooper, Pennsylvania Ministerium president. Reporting on the proposed four-way church merger, he said the difference will not be so much in numbers as in the formation of a new church. He showed how a number of ULC boards and agencies are already moving toward consolidation with similar boards in the merging churches.

Need for more men in the ministry was emphasized—with a word of caution against the danger of getting quantity instead of quality. Two young men were recommended for ordination, Alvin H. Haigler and Roy W. Werner.

One new mission congregation, Holy Comforter Church of Charleston, was received. Pastor J. Shelton Moose, missions field worker, reported new fields approved in Spartanburg and Charleston, with a third near Charleston under study. Three fields approved earlier for survey are Bamburg, one near Greenville, and Greer.

overseas

Wingren may become bishop

SWEDEN: Malmo. April 12. — BISHOP YSANDER of Linköping, who in the absence of the archbishop presided over the last church assembly and who has twice been among the candidates for the office of archbishop, will retire next fall at the age of 66. His successor will be elected by the clergy and appointed by the government in the summer.

Among candidates discussed to succeed Bishop Ysander the best known name is Professor Gustaf Wingren, Lund. Lately, Wingren has been writing and speaking to promote consultations between the Church of Sweden and various Swedish free churches. To be ecumenical in Sweden should mean not only to have friendly understanding, Wingren maintains, but to make real attempts to unite in order to strengthen the Christian witness. The reactions among church leaders do not create much optimism as to immediate results of the Wingren plan.

Bishop Josefson of Härnösand, succeeding Bishop Hultgren who has moved to Uppsala, has published his pastoral letter, a 95-page book. The "letter" is very unlike that of Bishop Bolander of Lund, reviewed in THE LUTHERAN, March 11. That of Bishop Josefson is a thorough study in Lutheran doctrine.

There is a faction in the Church of Sweden, calling itself "Rally around Bible and Confession," led by Bishop Giertz. When Josefson writes on "Evangelical-Lutheran faithfulness," he understands the Lutheran confessions in a way very different from the understanding of the Giertz faction. The book by Josefson is a summary of the way of interpreting the Bible and the Lutheran confessions that is characteristic of the trend of Swedish theology that goes back to Einar Billing at the beginning of this century.

In a weighty recent article in the leading Swedish theological magazine, *Svensk Teologisk Kvartalskrift*, the editor, Professor Ragnar Bring, Lund, also analyzes these two trends: the folk-church trend from Billing and the "confessional" trend that is more related to Anglican and Reformed legalism. Bring is eager to create understanding, finding a danger also in the Luther-Billing trend: that of conforming too easily to society.

THE DEAN of Härnösand, Dr. David Lindquist, has moved to Stockholm to lead the work of the Ersta deaconess house. The former leader, Sven Ake Rosenberg, has moved to a parish in the south of Sweden. Last year Dr. Lindquist published a 167-page book, *Varför diakoni?* (Why deacon and deaconess work?), in which he analyzed the serious difficulties of this kind of social church work today. The modern welfare state takes over all kinds of social work, not leaving anything for the church. And the church has overemphasized the social importance of the work, separating it too much from liturgy, Dr. Lindquist says.

DR. EMIL LIEDGREN has celebrated his 80th birthday. Beside his work as high school-junior-college teacher and author of church history textbooks, he is known as the foremost hymnologist in Sweden. His birthday was celebrated with the publication of a 347-page volume *Psalm och sång* (Hymn and song), containing 26 contributions by various authors on hymnological questions.

Another famous octogenarian of this year is Bishop Gustaf Aulén, living in retirement at Lund but theologically active. He will be 80 in May.

—STEN RODHE

Attention Focuses on Northwest Synod Convention

By CHARLES A. PULS

MADISON—Wisconsin pastors and lay delegates will converge on Minneapolis May 19-21 for the 69th convention of the Northwest Synod. Participants are well aware that there is a merger ahead and that it will drastically change the synod boundaries.

Official ULCA representative will be Dr. F. Eppling Reinartz. Chaplain will be the Rev. Barney J. Stecker. Dr. Leonard Kendall, president of the Minnesota Conference of the Augustana Lutheran Church, will address the synod banquet.

A new president will be elected to succeed Dr. Paul Bishop, soon to retire.

Mission in Search of a Home

Mission work at Tuckaway, Milwaukee, couldn't get underway at the dance hall first chosen for a meeting place. But it started up again at a bowling alley, and soon services will be transferred to a skating rink. Developer R. W. Groth says the new church will be called Adoration.

CLOTHING for Lutheran World Relief is being collected at Oshkosh, Racine, Milwaukee, Sheboygan and Madison.

ULC MEN will underwrite the "Sons for the Ministry" retreat at Pine Lake in 1960. The state convention will be held Sept. 27.

Oakwood to Expand

THE GO-AHEAD SIGN has been given to Oakwood Home, Madison, to start building additional housing units that will increase capacity from 47 to 110 guests. The program calls for erection of a new infirmary, four duplex apartments and a 10-unit apartment building.

DR. KARL S. HENRY and Dr. Elwood L. Bowman of the Board of American Missions toured Wisconsin in April to talk with pastors and congregations about building plans.

ST. JOHN'S CHURCH, Oshkosh, has purchased five acres at a cost of $16,000, to help a new mission get started.

Reformation Unit Dedicated

REFORMATION CHURCH, Milwaukee, rounded out its 50th anniversary by dedicating a new $375,000 parish house. Designed by architect Alfred A. Siewert, the building contains three floors of Sunday school and office space to accommodate the 600-pupil school (*see photo*).

The expansion included a new main entrance to the church, with a stained-glass window of "Christ the Good Shepherd."

Two members of Reformation contributed 45 per cent of the congregation's quota for the Carthage-Northwestern Seminary campaign. Pledges totaled $30,000.

New parish building of Reformation Church, Milwaukee, has offices and classrooms for 600

Hilliard Mission Is First Organized This Year in Ohio

By E. RUDOLPH WALBORN

COLUMBUS—Resurrection at Hilliard, near Columbus, became the first home mission to be organized in Ohio in 1959. Eighty confirmed and 157 baptized members made up the charter roll on March 22.

Mission work began in Hilliard last May when Pastor Milton C. Mann, a 1958 graduate of Philadelphia Seminary, arrived as mission developer. Services began July 27 in the Grange Hall, and a Sunday school with an average attendance of 113 has been held since September.

Organizational service was attended by 149. Synod President Herbert W. Veler preached and Mission Director Albert H. Buhl served as liturgist. A children's choir of 25 and an adult choir of 12 sang.

Pulpit and lectern Bibles were presented to the congregation as gifts from a memorial fund to the late Presidents George W. Miley and Fred C. Wiegman.

Pulpit Bible Presented to New Ohio Congregation
President Veler, Mission Director Buhl, Pastor Mann

A five-acre lot has been purchased by the synod as a church site.

Two More Near Dayton

TWO MISSION congregations near Dayton were organized in a joint service on April 19, both with over 60 charter members.

The two missions are Holy Trinity at Englewood and Good Shepherd at West Milton. Seminarian Paul Winemiller did spade work for both last summer.

Holy Trinity was brought to organization by retired Pastor Harry W. Hanshue, who has served the congregation since last September. Dr. Paul P. Anspach supplied at Good Shepherd from September until January when Pastor Frederick Matchinski assumed the work.

Although both congregations were organized in a joint service at Englewood's Randolph School, they will develop separately, says Mission Director Albert H. Buhl. Dr. Buhl and Dr. Donald Houser, of the Board of American Missions, spoke at the service.

Both congregations were presented pulpit and lectern Bibles through gifts from a memorial fund for the late Presidents George W. Miley and Fred C. Wiegman.

TWO OTHER MISSIONS will be organized in Ohio this spring: Trinity at Vermilion-on-the-Lake, near Lorain, where Pastor Richard F. Faust has been serving since last June, and Christ the King, at Clairsville, in southeastern Ohio, where the Synod of Ohio has few congregations. This mission has been under development by Pastor George M. Billman since last February.

Synod to Meet in Akron

THE SYNOD OF OHIO will return to Akron for its 39th synodical convention May 18-21, with Holy Trinity Church as host.

Representing the ULCA will be Dr. Ralph W. Loew of Buffalo, N. Y., president of the

Nearly 150 Attended Organization of Resurrection Church at Hilliard. Pastor Mann Is at Center
One of five missions organized on synod territory since the 1958 convention

Board of Foreign Missions, a son of First English Church, Columbus, and a former pastor of the Millersburg parish.

President Herbert W. Veler will preach at the opening communion service on the convention theme, "With Christ Into All the World—For Christ." The Tuesday night convention dinner will feature the work of foreign missions. Pastor Robert Barkley of St. John's, Vandalia, will serve as convention chaplain.

Ten seminary graduates will be ordained at the convention. Eight others will be ordained later in home congregations.

Communing Membership Dips

ALTHOUGH PROGRESS will be reported in many fields Statistician Leo F. Schwerin will report a first-time loss in communing membership in 1958, a 452 decrease to 86,061.

A gain of 2,000 members a year has been usual. Baptized membership increased by 1,657 to 170,641; confirmed membership 667 to 115,266. Sunday schools added 242 scholars with 63,900 enrolled. There are 8,415 catechumens.

Congregations continued to build. Increased valuation rose by three and one-third million dollars to $43,163,147. Indebtedness increased by a million dollars to $4,053,898. Ordinary congregational expenses totaled $4,004,354, unusual $3,453,175, more than a 10 per cent increase.

Overall giving for each communing member increased by $14.06 but only $4.05 of the increase went to benevolence. Apportioned giving was $400,000 more than in 1957—and totaled $1,440,039, with an additional $476,890 going to other benevolence work. Congregational expense per communing member was $86.65, benevolence $22.27, a total of $108.92.

Auxiliaries Meet

OHIOANS are busy in spring months with synodical meetings. April 12 and 19 found Ohio United Lutheran Church Women attending sessions in twelve conference locations. The congress theme is "Lutheran Women in Action."

WORKSHOPS at four conference locations, Lakewood, Toledo, Newark and Vandalia, were held April 14-17 for United Lutheran Church Men. Executive Secretary Howard L. Logan spoke.

HUMAN RELATIONS WORKSHOP, sponsored by the synod committee on social missions in connection with the ULC Board of Social Missions, was held April 20-22 at Wittenberg College in charge of Prof. Karl H. Hertz. Dr. Arthur Hillman of Roosevelt University, Chicago, was the resource leader.

Texas-Louisiana Synod Congregations Advance

By JAMES F. VORKOPER

CONSTRUCTION projects and the pace at which United Lutheran churches in the Texas-Louisiana Synod outgrow their buildings testify to the progress made by the congregations. Last week, "The Lutheran" reported on some building projects. Here is further news from the congregations:

ST. PAUL'S CHURCH, Lake Charles, La., moved only recently into its new building. But Sunday school facilities are not adequate, and it is planned to build immediately a temporary structure for six additional classrooms.

The Rev. Clarence Hagens began a two-service schedule on March 1. Average attendance increased by 30 within the month. A visitation evangelism program was held April 19-21.

GRACE CHURCH, Houston, voted two to one in favor of adding to the present nave rather than buying a nearby property. Growth of the congregation has made expansion imperative, the council declared.

SINCE JAN. 1 it has been "First Lutheran Church of Garland," instead of Reformation Church. The congregation plans to build a new church later this year. The sixth anniversary was celebrated on Feb. 2.

More Buildings Planned

PEACE CHURCH, Vernon, plans to relocate, and will build this summer on the new property in West Vernon. First financing objective was quickly oversubscribed.

The Rev. Gerhard Weise, new pastor, was installed on March 15 by the Northern Conference president, the Rev. James F. Vorkoper. An evangelism program was held April 5-7, with the Rev. Walter Galbraith as instructor.

PEACE MISSION, San Antonio, also plans to build a church in the near future. Pastor Vernon W. Pecht reported a confirmed membership of over 200 at Easter.

ATTENDANCE has increased at Ascension Church, Lubbock, since the house chapel was occupied Feb. 1. The mission was host to an evangelism rally of NLC pastors.

NEWLY ORGANIZED Holy Trinity Church, Houston, awaits BAM approval of a church site. Meanwhile a drive is on to raise $3,500 for half the purchase price of the land. The Rev. Paul L. Schmiedel is the pastor.

Veteran Pastor Retired

CONFIRMATION services April 26 were to mark the close of the pastorate of the Rev. Frank O. Broesicke of the Inez-Colletoville parish. He is retiring and will live in Victoria.

Pastor Broesicke entered the Texas ministry as pastor for the former Goliad-Colletoville parish. In six years the membership at Goliad doubled and St. John's Church called its own pastor.

Subsequently Pastor Broesicke organized Our Saviour Mission in Victoria, in 1954, as a sister to Martin Luther Church in Collettoville.

TRINITY CHURCH, Miles, accepted the resignation of Pastor James F. Vorkoper, who will go to Faith Church, San Antonio.

Summer Camp Program

PARISH education committee of the synod has been meeting with the corresponding Augustana Church group. Plans are well along for co-operation in the summer camping program, with joint Luther League camps and a church music camp.

A two-day vacation church school workshop was held at Lutherhill, April 17-18, by a team from the ULCA Board of Parish Education. They were the Rev. Donald W. Prigge, Sister Sophie Damme, and Miss Elfriede Hartig. They also conducted an education workshop for San Antonio leaders in St. Luke's Church.

THE REV. CLAYTON W. SUGG was installed as pastor of Grace Church, Amarillo. The Rev. Norman Suhr started work as pastor of the Lafayette-New Iberia, La., parish.

Stone Arabia to Mark 230th Year as "Poor Palatine" Haven

STONE ARABIA, N. Y.—Trinity Church, mother of Lutheranism in the Mohawk Valley, will celebrate its 230th anniversary May 29 to June 2. A full historical and religious program has been arranged.

Stone Arabia is the promised land of the "Poor Palatines" who fled persecution in Germany around 1700. From temporary refuge in England they arrived in New York in 1710. Forced to abandon settlements in the Schoharie Valley, they finally found a home around Stone Arabia in 1723.

The first log church was occupied on June 2, 1729. It was burned by British raiders in 1780, and the present wooden church was built in 1792 under the guidance of Pastor Phillip Grotz.

Eighth and ninth generation descendants of the founders will take part in the anniversary. The program will open with a congregational dinner Friday evening. Saturday afternoon will feature graveside ceremonies in the cemetery where Revolutionary soldiers of the congregation are buried. Congressman Samuel Stratton will speak.

On Sunday, May 31, memorial gifts will be dedicated. The vespers speaker will be the Rev. Eugene Umberger, of Cobleskill, president of the Mohawk Conference, New York and New England Synod.

Monday evening will be devoted to LCW work and history. Miss Leah Van Deusen, a Board of American Missions worker, will speak.

A historical program Tuesday evening will include a candlelight pageant depicting the founding of the church.

Trinity Church in Stone Arabia was built by Palatines in 1792
Earlier log church was burned during Revolutionary War

The Rev. Theodore Hammer, of Canajoharie, is the present pastor of the church.

NOVA SCOTIA

Bridgewater Congregation Plans 100th Anniversary

By DOUGLAS A. CONRAD

HALIFAX—St. Paul's Church, Bridgewater, will celebrate its 100th anniversary this June with special services. Dr. C. H. Whitteker is the pastor of this congregation, largest in the Nova Scotia Synod

The annual synod convention will be held at St. Paul's May 7-10. The second week in June will be given over to the centennial observance.

NOVA SCOTIA . . .

Lower Branch Organizes

THE GROUP of Lutherans holding services at Lower Branch, Lunenburg County, had long constituted a "preaching point" in the Midville parish. In the realignment of 1958, the group kept the same status as part of the Northfield parish.

Recently, however, the Lower Branch Lutherans decided to organize as Faith Lutheran Church. Dr. C. H. Whitteker, of Bridgewater, was the preacher at the service of organization.

REFORMATION MISSION, Spryfield, held a special service for dedication of a new silver communion service. Synod President Douglas A. Conrad conducted the service, and the sermon was given by Pastor Robert Rock, of Our Saviour Church, Dartmouth.

The organist and choir of the Dartmouth church provided music for the occasion, and Holy Communion was administered. The communion set was a gift of members and friends of the mission, which at present is without a pastor.

Parish Education Workshops

WORKSHOPS are being conducted this month in all the parishes by a team from the ULC Board of Parish Education. They are Pastor Donald W. Prigge, Miss Elfriede Hartig and Sister Sophie Damme.

ANNUAL Sunday school convention will be held May 30 at St. John's Church, Mahone Bay.

LUTHER LEAGUE convention is scheduled at St. Mark's Church, Middle LaHave, on May 18.

PENNSYLVANIA

Society Seeks to Apply Christianity to Medicine

By LUTHER E. FACKLER

PITTSBURGH—Desire to learn how to apply Christ's teachings to the practice of medicine is the common concern of a group of students at the University of Pittsburgh's Medical School. They belong to the Pitt Chapter of the Christian Medical Society, which is established at 45 of the nation's 85 major medical schools.

The purpose is twofold: to strengthen the members' spiritual life and commitment to Christ, and to seek to apply Christ's teachings to the practice of medicine. The group meets weekly, and once a month is invited to the home of a graduate physician.

Dr. Kiesewetter, chief surgeon at Children's Hospital, explains the society's work this way: "Jesus Christ is often referred to as the Great Physician. It seems reasonable, therefore, that in a high ethical calling like the practice of medicine a man who follows the teachings and examples of Jesus might most nearly approximate the best type of doctor."

WESTERN PENNSYLVANIA churches are planning or have already started work on construction totaling more than $5 million. All faiths, Protestant, Catholic and Jewish, are represented in the building boom. The 79 current projects include new sanctuaries, educational buildings, parsonages and remodeling programs.

127 Churches Use Hymnal

LATEST REPORT on use of the new *Service Book and Hymnal* shows that it has been introduced in 127 churches of the synod. In 107 others the new book has not been adopted as yet, and there was no report from the remaining 72 congregations.

MIDWEEK SERVICES are being held from 7:50 to 8:10 A.M. Wednesdays in St. John's Church, McKees Rocks, especially for junior and senior high school students. Pastor Donald Bravin says the youths themselves requested the service to strengthen "their sagging Christian faith" between Sundays.

SAVE THE CHILDREN

FEDERATION

A CRY IN THE NIGHT

Lieutenant Jackson shivered. The harsh Korean winter wind penetrated the thickness of his army overcoat. He held up his hand to protect his face from the biting cold and made a dash for the protection of a wall at the side of the road. As he felt his way along the wall in the darkness, he stumbled over a soft bundle. The bundle moved and a little voice cried out in the night, "Hey, watch out, Mister!"

The bundle that spoke turned out to be a little Korean boy, about 7, who explained that his name was Ho Song and he was huddled against the wall because it was the warmest place he knew in Seoul.

Lieutenant Jackson picked up the youngster and carried him to the camp kitchen. The cook gave him a cup of hot soup and thick slices of bread and put a cot behind the kitchen stove where for the first time in his life, Ho Song slept within warm walls.

The Lieutenant became fast friends with Ho Song and his little Korean playmates. Inevitably, however, it came time for Lieutenant Jackson to return to the U.S.A. But his departure did not mean the end of his friendship with Korean children.

Home in the U.S.A., Lieutenant Jackson and his fiancée arranged to sponsor a Korean child through Save the Children Federation. They found that a little child across the sea would receive supplementary food, warm clothing, new shoes, household articles and some cash through an SCF Sponsorship. And correspondence with the child through SCF meant hope and encouragement.

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PENNSYLVANIA

Sister Catherine Becomes Mission Society Executive

By CARL W. WEBER

PHILADELPHIA—Sister Catherine Neuhard was installed April 16 as executive director of the Lutheran Social Mission Society. Dr. Harold Haas, executive secretary of the ULC Board of Social Missions, spoke at the ceremony in St. John's Church, Mayfair.

SISTER CATHERINE

Sister Catherine comes to the society from the Baltimore Deaconess School, where she served as dean and instructor in social work since 1950. Previously she had served the Social Mission Society as branch director at the Lutheran Settlement House, from 1941 to 1950.

Church Women to Meet

UNITED LUTHERAN CHURCH WOMEN of Northeast Philadelphia will hold their spring meeting May 12 at Zion Church, Olney. Speakers will include Mrs. Roy Winters, ULCW president; Mrs. LeRoy Taney, synodical president; and Dean Cheek, administrator of River Crest Preventorium.

The Southwest Philadelphia district ULCW meets May 7 at Temple Church, Brookline.

UNITED LUTHERAN CHURCH MEN of the Northeast district organized at St. John's Church, Mayfair. LeRoy Platt, of St. John's Church, was elected president.

WOMEN'S COMMITTEE of the Board of Inner Missions of the Ministerium held its annual luncheon meeting on May 1 at St. Paul's Church, Olney.

Gloria Dei to Build

GLORIA DEI CHURCH, Huntington Valley, is getting ready to build its first unit, a

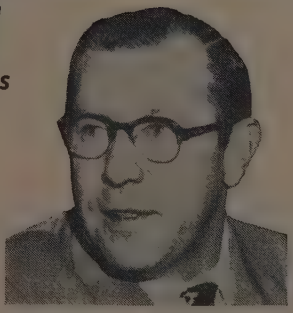
10,000 combination classroom building
d chapel. A building fund drive resulted
total two-year pledges of $49,700 from
families of the membership
Groundbreaking for the building has been
ntatively scheduled for August.

Gloria Dei Church has a current confirmed membership of 232, ten of whom belonged to the old congregation located at Roosevelt Boulevard. The former Gloria Dei Church was sold for $60,000 in the fall of 1956. *Continued on page 45*

The Warm, Human Story of

The PEOPLE'S PADRE

WHO SERVED GOD IN THE SLUMS



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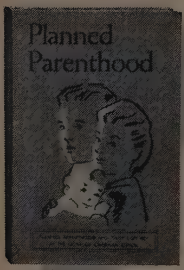

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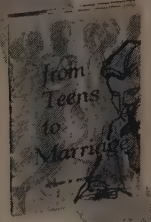
Examines the teachings of the Bible and major writings of the church on betrothal and marriage. Traces the Church's position throughout the ages. Included are frank discussions of marriage, divorce, the family, the place of sex in human life, betrothal, remarriage, family relationships, birth control, and child spacing. Compiled and edited by men eminent in the fields of sociology, religion, education and family counseling. *208 pages. Cloth, $3.00.*



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A.: PHILADELPHIA . . .

ST. MATTHEW'S CHURCH, Springfield, ted to use the Lutheran Laymen's Move- ent fund-raising plan to raise capital for a w church building.

HOLY SPIRIT CHURCH, Loretto and Rob- ns Aves., has assigned geographical sections the parish to members of the church uncil. Each councilman is an overseer for s district, welcoming new members, visit- g sick and shut-ins, and organizing for angelism programs.

VACATION Bible school workshop for the ortheast district was held April 28 in Tabor hurch, for superintendents and teachers.

THE REV. HANS REBANE was installed as stor of Immanuel Church, Philadelphia.

housands Hear Bishop Lilje t Philadelphia Mission Week

IT IS IMPOSSIBLE to estimate how many ople have heard Bishop Lilje of Hannover ring his whirlwind tour through the nited States last month. But thousands ard him at San Francisco and at Valpa- raiso University, and Dr. Ernst Schmidt, pastor of Tabor Church, Philadelphia, says that approximately 8,000 attended the special services at the German mission week in his church.

Bishop Lilje and Dr. Schmidt at Tabor
Thousands came

The Lutheran Foreign Mission Tour is looking for 30 people...

...who are interested in seeing the foreign mission program of the ULCA in India, first-hand. This tour will be conducted by the Rev. Dale L. Soderberg, pastor of Our Saviour's Lutheran Church, Horseheads, N. Y.

Starting from New York City on September 15, 1959, the tour will leave aboard a BOAC jet-prop Britannia, stopping first at London. From there it will continue on to Frankfurt, Munich, Rome, Athens and Cairo giving you an opportunity to see Lutheran work in all these places. (Those wishing to, can also make an extension tour into the Holy Land.)

From Cairo, the tour will proceed to India where tour members will be split into groups of twos and threes; each group living for a short while with different missionary families to see their local work.

The tour will last 31 days returning to New York City on October 15th. The cost per person will be $1800 and will include all transportation (Economy/Tourist Class air travel), lodgings, meals, gratuities and sightseeing. If you wish, time payments can be arranged.

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PA.: PHILADELPHIA . . .

Bishop Lilje, who heads the United Evangelical Lutheran Church of Germany in addition to the Lutheran Church of Hannover, delivered ten sermons in German and preached twice in English, once at Messiah Church. He returned to Germany April 2.

His appearance in connection with the German mission week helped to reactivate the faith and life of the congregation, Dr. Schmidt said, and has rendered invaluable services in reaching out to German newcomers who had not yet made contact with the church. Tabor conducted a congregational visitation program which contributed to the success.

Berks Association Names Reiffton Pastor President

By ROBERT SCHOENERT

READING—Pastor William J. Ducker, of Reformation Church, Reiffton, has been elected president of the Lutheran Pastors' Association of Reading and Berks County.

He succeeds the Rev. David C. Burnitt, who recently resigned as pastor of St. Paul's Church, Reading.

Other officers are Pastor Laurence C. Horn, St. Mark's Church, Reading, vice-president; Pastor John J. Ziegler, Jr., St. Matthew's Church, Reading, secretary; and

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astor Rodger A. Krause, Zion Church, ies, treasurer.

Dedication at Plowville

AN EIGHT-YEAR program of improvements Robeson Church, Plowville, was climaxed th a rededication service and a special ries of weekday services.

The Rev. George F. Speiker, newly in-alled pastor, was in charge of the services. rticipating were Dr. Charles M. Cooper, esident of the Ministerium of Pennsyl-nia; Dr. Gunnar Knudsen, dean of the eading District, and former pastors of the ngregation.

550 Persons Confirmed

FIVE HUNDRED FIFTY persons were con-med in 31 Lutheran churches throughout eading and Berks County on Palm Sunday. The total was below last year's figure but e drop was explained by some churches vitching their confirmation services to ntecost.

AN ATTENDANCE crusade has been started by the members of Christ Church, Stouchsburg. Special events included the official beginning of a renovation program.

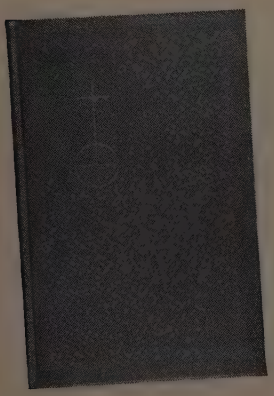
THE REV. REUBEN W. RHODY was installed as pastor of the Moselem-Becker's parish. Richard L. Miller, a senior student at the Mt. Airy Seminary, Philadelphia, was elected assistant pastor of St. John's Church, Boyertown.

ULCW Spring Meeting

SPRING DINNER of the United Lutheran Church Women of the Reading District was held in Grace Church, Shillington. Thirty congregations were represented by 350 members.

Activities of the ULCW were outlined by Mrs. Roy L. Winters, of Spring City, Pa., president of the ULCW of the United Lutheran Church in America, and Mrs. F. LeRoy Taney, of Monocacy, president of the ULCW of the Ministerium of Pennsylvania.

UNITED LUTHERAN PUBLICATION HOUSE



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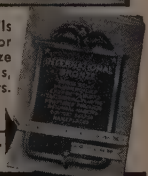

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Synod Convention Calenda

May 7, 8, 10
NOVA SCOTIA:
St. Paul's Church, Bridgewater
May 11-13
INDIANA: Second Church, Richmond
MICHIGAN: Immanuel Church, Jackson
May 11-14
FLORIDA: St. John's Church, Hollywood
ILLINOIS: Hotel Faust, Rockford
May 18-20
WEST VIRGINIA:
West Virginia Bldg., Jackson's Mill, Westc
May 18-21
CENTRAL STATES:
Kountze Memorial Church, Omaha, Neb.
IOWA: Trinity Church, Webster City
OHIO: Holy Trinity Church, Akron
PACIFIC: Our Saviour Church, Seaside, Or
PACIFIC SOUTHWEST:
St. Mark's Church, San Francisco, Calif.
TEXAS-LOUISIANA:
St. Luke's Church, San Antonio, Tex.
May 19-21
NORTHWEST:
Salem Church, Minneapolis, Minn.
WARTBURG:
St. Mark's Church, Cudahy, Wis.
May 19-22
PENNSYLVANIA MINISTERIUM:
The Inn, Buck Hill Falls, Pa.
May 24-26
CARIBBEAN:
Messiah Church, Rio Piedras, P. R.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

SCHILLING, M. L. ALEXANDER. From Chri Church, Wheeling, W. Va. To St. Ma thew's Church, Hanover, minister Christian education.

INDIANA

SEDO, REINHOLD G. From Trinity Churc Edmonton, Alta., Canada. To Gary, mi sion developer.

NEW JERSEY

RUDISILL, STEWART H. From St. Paul Church, Collingswood. Retirement.

PITTSBURGH

RKEBILE, HARRY L. From Bethany Church, Pittsburgh. To Grace Church, Troy Hill, Pittsburgh.

STANZO, JAMES T. From St. Paul's Church, Pittsburgh. To West Sunbury parish.

'OYER, GROVER E. From Trinity Church, Pittsburgh. Retirement.

SOUTH CAROLINA

USE, GUY C. From Cedar Grove Church, Leesville. To Bethel Church, White Rock.

WARTBURG

OTTAG, ERNEST A. From St. Paul's Church, Wellsburg, Iowa. To St. Paul's Church, Chicago.

VIRGINIA

HENK, ALFRED J. From Churchville parish. To Quicksburg parish.

WESTERN CANADA

OS, ADELBERT. From Trinity Church, Saskatoon, Sask. To assistant to synod president.

DECEASED

DR. HENRY J. ARNOLD, president eritus of Hartwick College, Oneonta, Y., died April 5 in Florida. He was 72. Born in Sterling, Neb., Dr. Arnold was a duate of the University of Nebraska and University of Iowa and earned a doctor philosophy degree from Ohio State Uni-sity.

He became president of Hartwick in 39. Previously he was professor of psy-ology at Wittenberg College. Wittenberg arded him a doctor of laws degree in 46.

Dr. Arnold was a member of the ULC mmission of Adjudication and for many rs was secretary of the National Lu-ran Educational Conference. He served secretary of the social missions committee the New York Synod.

Surviving him are his wife, the former nna Julia Ehmen, and two children, rold Wilfred and Verna Gretchen.

The funeral service was held in the Hart-k College chapel by the Rev. Alvin Messersmith, of St. Paul's Church, West Camp; Dr. John Garhart, college chaplain; Dr. Morris Skinner, chairman of the board of trustees; Dr. W. G. Boomhower, and Dr. Harold Fry, pastor of Atonement Church, Oneonta.

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IN CONCLUSION

IF OUR grandfathers were to look through the newspapers of the last few years, one item in the news that might shock them would be the approval of birth control by sober and responsible church groups. Even the Roman Catholic Church has taken a half-way step—endorsing the principle but still squabbling about the method.

There are two big changes in our situation which have made "planned parenthood" standard practice in a majority of American families. Children don't die in infancy as such a vast number did two or three generations ago. If you walk through an old cemetery you are startled by the high proportion of little headstones marking the graves of youngsters. Reduction in infant mortality came, of course, from improved medical science and better home care.

The other change in the situation is that we have new ideas about our obligations to our children. We may still be paying their way through school when they are 25 if they want specialized professional training. And throughout their youth we give them better food, clothing, medical care, recreation than children ever had before.

TO PREPARE youth for today's world is expensive. Modern parents invest vastly more in their children than families did a century ago, and therefore must concentrate their resources on fewer children. In the old days a big family was worth money because teen-agers were paying their way by the work they did on the farm.

In most of North America and Europe the population growth is kept in balance with economic resources by birth control. The big problem is in the rest the world. In Africa, Asia, South Am ica, the new medical knowledge has c the death rate drastically, but people s earn their living mostly on tiny farn They haven't experienced the cultural c velopment which gives them incentive limit the size of their families.

As a result, the growth in world po ulation is stunning. From the beginni of man's life on earth the populati eventually numbered one billion by 183 In 1930 there were two billion. By 196 at the rate of present progress, there w be three billion. And by 2000, six billio

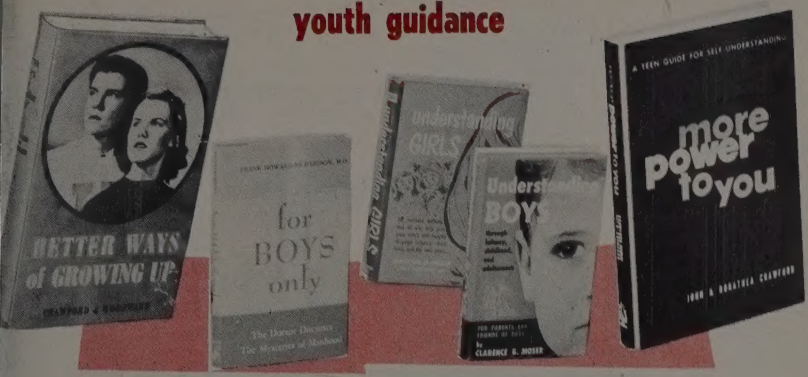
You don't have to be much of a math matician to figure out what may happe Billions of people will starve, or will k each other in frantic wars. The Chine Reds seem to be figuring on their rap population increase in terms of fodder f World War III.

IT'S OBVIOUS to sensible people that t practical answer to this looming proble is that fewer children need be born. T ancient command to be "fruitful a multiply" has been fulfilled. We shou be encouraged by the fact that mo churches have spoken boldly and candid in the light of the changed situation.

Unfortunately what the churches s in America and Europe isn't heard by t folks living according to their ancie way in the poverty-afflicted stretches Asia. These hungry people have background for understanding the Chr tian idea that each child born into t world has a right to develop to his full possibilities as a real person. Childr grow up like chickens or goats, and pa ents go on having as many babies as th can. No doubt this is the most urge problem in the world today.

—ELSON RUFF

youth guidance



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A sympathetic and scientifically sound guidebook for parents, teachers, and group leaders written by a prominent youth leader and father. Need for understanding in earlier years is thoroughly discussed. $3.50

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Also written by this recognized boy's leader and parent, this volume is an invaluable guide to parents, teachers, religious and club leaders . . . in influencing a boy's adolescence. $2.50

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